CAN MANKIND SURVIVE

MORRISON I. SWIFT

AA 000 821 847 1
UC SOUTHERN REGIONAL LIBRARY FACILITY

Ex Libris
C. K. OGDEN

THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

CAN MANKIND SURVIVE

CAN MANKIND SURVIVE

BY

MORRISON I. SWIFT

BOSTON

MARSHALL JONES COMPANY

MDCCCCXIX

COPYRIGHT, 1918
BY MORRISON I. SWIFT

All rights reserved

THE UNIVERSITY PRESS, CAMBRIDGE, U. S. A.

HN
17
.S97c

To
M. G. Y.

1019959

CONTENTS

Chapter		Page
I.	Bankruptcy of the Human Species	1
II.	Why Great Races Have Died Out	25
III.	Sabotage on Brains	45
IV.	The Hebrew Choice	59
V.	Man Outwits the Universe	77
VI.	Mankind the Product of the Unfittest	100
VII.	Social War on the Young	111
VIII.	Human Slavery to the Stupid	129
IX.	Nature's Revenge on Man for Choosing Stupidity	143
X.	Man's Abolition of Intellect	150
XI.	Man Morally Below Brutes	167
XII.	Return to Evolution	179

CAN MANKIND SURVIVE

CAN MANKIND SURVIVE

CHAPTER I

BANKRUPTCY OF THE HUMAN SPECIES

I

EVERYWHERE there are signs that a great social upheaval covering the entire civilized world will follow the war. The world has fallen into inconceivable chaos, but we have now discovered that only a little less chaos has always been the condition of civilized society, and this discovery is acting as a radical revolutionary impulse. Our eyes have been opened by this war to the utter slovenliness of man's management of the earth. As no other event in history, the war has been a mirror in which man could see himself and the world he has made. For man has made the world what it is and is responsible. There is universal acknowledgment that the world is a ruin, that the proud fabric of white man's society so laboriously built up through long centuries and so glorified by its architect is in

total collapse. It is now open to man to repent and abjure his past ways and erect a new earth, or to accept the black chaos he has wrought as a permanence.

If for a time we could induce all people to study the new social forces at work without heat or prejudice, with unflinching candor, as the surgeon takes an X-ray photograph of a broken bone in order to treat and heal it, the basis of an enlightenment which would save from destruction would be gained. No other method can give us that basis. The old habit of anger at all honest social diagnosis is suicidal. Never before was the world in so evil and wholly perilous a state as now, and the stony pride in iniquity that has controlled the past will prevent a redeeming reorganization of mankind if it is not broken. Let us therefore proceed as if this base pride did not exist and as if modern men were united in the will to produce a world decent and fit to dwell in.

The earliest ray of redeeming light that this state of mind would let in upon us is that not only is our present world in total collapse but that it ought to be. The effeminate eye cannot bear this light and the self-

ish eye will not bear it. But it is truth; and as we now accept or reject it we are saved or lost. The impending revolution I have spoken of is desirable. Those who see this stand for the future; those who deny it fight for the past with its meanness, its chaos, its horrors. The proponents of a better world must learn to want a better world with all their hearts. They must want revolution. And why? Because revolution means going to the very bottom of the evils that have wrecked the planet and removing their roots. Then a better world can begin.

The quality of the revolutionary mind is to let everything that impedes a better society go; to hang on to no precious iniquity or injustice or personal advantage. This revolutionary temper is not only the greatest quality there is but the most scientific. It is the quality of a mind in the highest condition, free from psychical fat. These minds which cannot with ease divest themselves of anything they have for something better are corpulent and sick. Now it is the principal business of society and education and civilized institutions to store all minds with pernicious fat of many varie-

ties and to impress their victims with the sacredness of the deposit. This statement is not in the least figurative. It is an exact description of what human beings have been doing to themselves and their young as far back as we have records. They have been loading themselves with substance of which a large part was rubbish and teaching their children to fill their children with the same. To omit some of this rubbish or to excavate it was the great wickedness.

Thus was formed the habit of unchangingness and nonadaptability. Owing to this fatal habit mankind has remained almost stationary for many thousand years. The *habit of evolution,* that supremely interesting fact connected with life, has never been learned by the human race. On the contrary, the chief business of man has been to fight evolution. He has fought it instinctively, fought it from principle, fought it with set organized purpose. He has organized institutions to prevent evolution getting away from him and going forward in spite of him. He has taught fixity and unalterability of mind to his young as the highest virtue; that is, he has taught that nonimprovement is the greatest good.

It is very important at this epochal turning point of humanity to understand how greatly the young have been deceived by their parents. This is the supreme tragedy of the human race. In no other species in the kingdom of life are the young so subject to those who produce them. In none other, because of language and the child's dependent weakness so long continued, can the parents so completely mould the mentality of their offspring. Human parents have used this strategical advantage to bar their young from learning anything new and to make them as nearly as could be mere repetitions of themselves. They have swindled their children out of the richest asset life offered to the human species. In doing so they have effectively robbed the whole of each generation of this incomparable asset, and thus from generation to generation and age to age have succeeded in depriving mankind of nearly all the superb treasures of life belonging potentially to everyone born into the cosmos.

The nature of this vast lost asset is the unachieved potential growth of the race. It is what humanity might now be above what it is if it had adopted the habit of

evolution instead of unalterability. There was no inherent reason for choosing the principle of fixity rather than change. Doing so may be without hesitation pronounced the far supreme blunder of the human race. Throughout the purely animal period of planet life only those species survived that could refit themselves to an altered environment; while in a stable environment those who, by superior endowment or the power to learn, could make the best use of existing conditions lived and perpetuated their kind while others died without doing so. The essence of the act preserving them was always ability to change and readapt.

II

When incipient man appeared, he throve and remained because he had more of this faculty for self-alteration than any of his living competitors. He exercised the power with comparative freedom for a long period until he had firmly established himself against his animal enemies and in a fair degree mastered his other enemy, nature. He had now reached a point where pro-

digious development was open to him. To achieve it he must adhere to the principle of flexibility and increase its play. By mental flexibility he had won a measure of freedom and leisure and his intelligence had expanded: unlimited regions of evolution lay unlocked before him if he adhered to the method. He abandoned it, adopting rigid unalterability of ideas in its stead and exalting universal conformity. The principle of growth and evolution was destroyed.

This is the cardinal thing to understand if we are to restore evolution. We must first know how it was lost. *It was lost by the adoption of permanent principles.* In the period which might be called the adolescence of the human race, mankind reached a stage where it thought it knew everything, and it proceeded to formulate this juvenile conceit into eternal truths. These truths were necessarily arrogant formulations of raw ignorance, representing only the guesses, imaginings, inexperience and callow blunderings of early race youth. They were all that could be expected in those remote times, but that man should chain himself to them and crystallize them into his life creed was the most monstrous

and fatal of all possible errors, because it negated higher adaptations, tethering the human species to an ancient stake and dooming it for many thousand years to circle around the same spot without growth. The act placed a taboo on the priceless natural tendency to reach out for the new, practically killing it. By this principle the greatest potential benefactors of the species, the potential initiators of higher ideas and adaptations, were branded as the greatest enemies of man and were relentlessly thwarted and extirpated.

Owing to this staggering disaster in man's brain mechanism — the rejection of nature's fundamental law of evolution — the human race has lost at least twenty thousand years of intelligence and fertile higher welfare. If we reflect on the loss a child sustains if its mental growth is arbitrarily arrested at an early age so that it always remains subnormal, never attaining adult understanding and powers, we shall understand what mankind has suffered by arbitrarily stopping its own evolution. Each year the child's life as it matures and expands is entrance into a miraculous realm of fresh wonders to which its growing intelligence

is the key. As greater mental capacities arrive, it experiences exquisite enjoyment from their exercise. The ancestors of man who lived two hundred thousand years ago had not evolved these superior capacities, and the regions of power and happiness which they unlocked were then closed to all. The vast, multiform and magical secrets of life which that age contained were to the men of that time as if they did not exist. Many of the most marvelous pages of the universe which open naturally to us were irrevocably sealed. No child, not even the rarest variant, could grow to see much beyond the dead line of development to which the race evolution had brought it.

Two hundred thousand years have prodigiously changed this, illuminating the zones of blackness around the human brain, adding to man's perceptions layers of formerly nonexistent life, every layer literally the revelation of another universe of rare new being. What other thing was so important as gaining admission to these undiscovered countries of the soul? *What other thing is so important now as gaining admission to the still undiscovered countries of the soul?* There are far greater latent pos-

sibilities of the human spirit than have yet been gained or visioned even in man's most extravagant dreams. To conceive the splendor of these possibilities we have only to compare ourselves with the ape than whom we were once no more highly developed. All the difference is due to increments of evolution. There is no doubt that just as great, in truth far more stupendous, increments are ahead of man if he shall choose to acquire them. Two facts certify this: man has never sought to achieve these increments; and he worked out a pitiless inhibitive system to prevent their attainment — to restrain evolution from thrusting its illimitable wealth upon him.

As a race mankind has done for itself just what man and society have done for their young: organized an ironclad system to prohibit growth. In each field there has been some evasion of this iron system; it has not been absolutely water-tight. Nature surreptitiously inflicted variations on the human race, and vigilant man did not succeed in hunting down and destroying all of them. He did his best, yet some of the variations got by and entered into the permanent heritage of the human species.

III

It is very plain that if variation had been given free scope, the human species would have gone swiftly and steadily upward. Why, then, did the time come when the powerful breed of man turned against its own improvement by fighting and suppressing its variations?

We shall have to go back among the most primitive tendencies for the answer to this. In the remotest days of human youth when the earliest men emerged from the lower animal kingdom, the new creature survived against his far stronger animal opponents partly through the principle of mutual assistance. His better brain enabled him to devise rudimentary coöperation, which became a great saving engine against his foes. It diminished the hostility of man for man and started the purely human stream of development. Animals had coöperated, but rather instinctively than reflectively, through lacking adequate brain. The two impulses contending in man in these early æons of his career were hostility and helpfulness. Helpfulness enabled him to survive; he saw the value of it and used it; he

saw how superior it made him to his brute foes; but he carried its use no further than necessity compelled him to do.

That is the first component of a true understanding of man. *He was friendly to his fellow man just far enough to preserve existence and there friendliness ceased. He then adopted the principle of antipathy. This decision placed the first invincible restriction on evolution.* Had mankind shaped its life by mutual helpfulness instead of enmity, its progress would have been swift and limitless. It chose hostility, thereby electing staticism and stagnation.

But this choice was followed by a much graver fatality for the man species. *Animals never created a creed of enmity and developed intestine hate for its own sake. Man did. Man organized enmity into a system and made it the iron framework of all his relations. This was the leading and distinctive use to which he put his superior brain.* And this fact is the second component of a true understanding of man. Its meaning is that man employed the margin of his intelligence above animals in mutual defeat instead of in reciprocal help and common constructiveness.

No degree of forceful expression of this truth could exaggerate its significance. *Altogether the chief part of human energy has been spent in mutual repression and defeat.* And there is no doubt that in this act and no other do we find the central and all distinctive human principle up to the present day.

We are required by this fact to form an entirely altered conception of mankind. We have considered man the highest species of life, but this shatters the stability of that happy creed. It is true that he had the potentiality of being highest, yet not only did he scorn its exercise, but he used that potentiality to make himself in certain fundamental respects lower than the so-called lower brutes. That is, he used his specifically human brain ability to devolve rather than evolve.

It is difficult to impress this truth, because of man's deeply imbedded and cyclopean pride in himself. Yet thought will show the entire scientific justice of the idea. If man adhered to a cruel principle of action, the more his creative intelligence evolved the more structurally, effectively and organically cruel and evil would he become. Or,

stating the law otherwise, suppose that the gorilla should suddenly become endowed with superhuman cunning and destructive talents, with the desire to exterminate or enslave everything not gorilla, and even virulently hostile one to another in its own kind: these new endowments would merely be the acquisition of a set of weapons rendering the gorilla a far worse and deadlier creature than it is now.

This is precisely what man has done. He has evolved faculties as weapons not only for exterminating other species, but for the destruction and enslavement of his own kind. To this principally have his evolved faculties thus far been consecrated.

We are wont to estimate man's place in the scale mainly by these inventive and mechanical powers, and not by the use he puts them to; but this results in a wholly false rating of man. We must measure him by both, since they constitute the whole man.

And when we do so we find that while in abilities he has risen above the animals, in their use and in his own nature disclosed by their use, he has sunk far below them, into a degenerate in the realm of planetary life.

Lower animals have not evolved a system

for ruining their own kind with no compensating good. Man has done this, and that is degeneration. The injury done by this humanly invented system does not harm some portions only of human societies and help others, it harms all. More than anything else this is what differentiates man from other animals. Man has developed hatred of his own kind into his dominant creed and has carried it to the extreme limit of his enabling faculties. As fast as these faculties have grown, he has applied their new strength to the more effective execution of hate toward his fellows.

We may then complete the scientific characterization of evolved human nature by defining it as the organized enmity of all men for one another, tending to the suicide of the human race. This definition is based on the most fundamental difference between man-nature and brute-nature "below" man.

The human attribute of injuring others for the mere self-gratification of doing so, organized human repression into a science which ultimately swelled to embrace and control all human life. The universal aim was not human improvement, but prevention of the improvement of others, so that all

men as far as they were able devoted themselves to tearing down what others were attempting to build up. To calculate the human effort and energy annihilated in this stupid vampire process would be wholly impossible.

It cannot be realized how far the process was carried and that it underlay every human activity unless we examine its disguises and the studied justifications composed in its defense. At first glance the assertion that mutual hate and enmity are the central *human* principles seems untenable if not absurd. That is because we only look at the surface of the matter.

IV

Man accomplished certain notable psychic feats which enabled him to live the life of hate without the emotion of hate. But he went farther than the systematic execution of deeds of enmity without feeling hate: he broke the normal connection of hostile feeling with hostile action and bound the emotion of love to actions of hate. Thereby man convinced himself that he was loving his fellows while he was destroying them,

so that he was able to destroy them, not only without compunction, but from a sense of piously imperative obligation. He organized his brain to do as he wished with the feeling and conviction that he was doing what he ought. This showed far more ability than merely proving to himself that he was not doing what he knew he was doing, though he also made great use of that art.

In early times when the utmost brutality was inoffensive, these psychological subterfuges were unnecessary. But as the human brain grew, there emerged the consciousness of a definite choice between friendliness and enmity, with a recognition of the higher value of friendliness. Enmity was preferred and chosen, but a sense of psychic discomfort was occasioned by the choice because friendliness was perceived to be better. The expanding mind had acquired capacity for this degree of insight. Its problem, then, was the quieting of the sense of discomfort, not only to escape its unpleasantness, but to throw off the inhibition caused by a consciousness of wrong doing, so that enmity might be free from all restraint. The developed human mind was equal to the call, which it answered by jug-

gling the emotions in the manner described. The actual sentiment of hate was severed from deeds of hate and often quite extinguished, and in its place *on the deeds of hate was grafted a lusty emotion of love.* Oppressors always oppressed for the good of their victims, who needed oppression. Oppression was a necessary form of education for humanity, only the oppressors themselves could get along without it. Suffering was discovered to be the chief instrument of purification, and oppressors sadly applied it to the limit, to others. They excepted themselves because they were already pure.

One of the oldest recorded precepts, though its form has varied in different ages and races, is, *Love your enemy.* It has been used psychologically in several meanings quite different from that of a simple and just virtue. One of them is, Love your oppressor, and in that meaning it has been very useful to the oppressor as a shield, enabling him safely to exercise much greater cruelty to his victims than he could if it were not an authoritative moral maxim that they were to love him. It has also been taught with great industry that the effective

way to conquer an enemy by softening his heart and thus obtaining a cessation of his ill-usage is to love him, and this, too, has given oppressors immunity and enormous power to inflict harm. In both these instances the sufferers of wrong were supposed to derive moral or spiritual advantage from their meek acceptance of degradation and ruin. The peculiar significance of their attitude was the encouragement it gave to the empire of enmity by permitting the type most inclined to practise hate unlimited freedom to do so. There was thus created a social machinery for the natural selection and survival of those who made enmity the law of their conduct, and these being sanctioned and free organized human society on that principle.

Had the specialist hater not in this manner been made immune and given right of way by the misguided passivity of the believers in friendliness, mankind never would have organized the world on the basis of mutual hate, or, if it had negligently done so in the far past, would soon have corrected its mistake.

The extreme apostles of hate were largely responsible for the inoculation of human

societies with these pernicious and paralyzing forms of the doctrine of love. *It was to this use that the increase of human brain was directed. Expanding brain was employed for the invention of subtle conceptions which led to human enslavement.* A considerable growth of mentality was required for man to be able to comprehend these subtleties far enough to be hypnotized and thereby enslaved by them. Much greater mentality was needed to detect the deceits and to cast them off. When the yoke of the subtleties was fastened on mankind, a decisive majority of the race had risen to the former stage of intelligence but were still a long distance below the latter.

But we shall quite fail to comprehend the whole program if we do not bring another element within our view. In remote times the less quarrelsome and hostile natures, being more gifted with the instinct of friendliness, were more inclined than the others to practise friendliness, and this gave the truculent and aggressive, who did not practise it, a start which proved to be the determining event. The truculent and aggressive not only used force to subjugate the friendlier type, but brought intellect to

their aid for the purpose. Not their own, but whatever subtle intellect appeared. The possessors of this they bribed or forced into their service. The friendly type had good-naturedly permitted the truculent combative elements to grasp power, so that the truculent possessed the resources to bribe the pliant and the force to coerce and destroy the unpurchasable. *An artificial selection of cunning, unscrupulous brains extending through immense ages was set in motion. This is the explanation of the modern human mind. The clear, direct, fearless and truthful thinkers of each generation were for millenniums weeded out, and their opposites were preserved to perform human thinking and propagate their like.* A devastation of man-intelligence was systematically executed, from which it is strange that *any* qualities of a saving character survived.

Intellect was captured for the service of enmity, and in that service for the most part it has remained. Hate has prevailed as the world principle through this perversion of intellect.

V

But that is only a fraction of the truth just demonstrated. The whole truth includes the fact that man's organ of intelligence, the brain, has been *structurally* profoundly altered for the worse. There is hope for man only if this is comprehended and he humbly acts on the knowledge. *Man's brain is deformed,* and his human ancestors of a somewhat late period are responsible for that deformity. There was no theological fall; the fall was intellectual and man's own, occurring after he had evolved fairly far.

Biologists have tried to shift the blame upon man's animal ancestors. That is the biologists' blunder. Animals have an immensely cleaner bill of health than they are given by their human descendants. For man came from the animals vastly cleaner in character than he is and with an intellect intrinsically undeformed. For a long time, while his intelligence was still low, he preserved the healthy course of brain improvement on which his animal forbears had projected him. He himself broke from this course when comparatively far on in his

human career. He then branched off on a tangent wholly his own, choosing and initiating a career whose essence was the deforming alteration of his intellectual mechanism. It was a degenerative adventure in structural brain change, and mankind is now the dupe of the ill-framed, falsely functioning brain resulting from it.

This was man's fall, an intellectual instead of a moral fall. It was due to virtue off its guard. The friendlier and better individuals were not mentally watchful; their greater virtue, friendliness, betrayed them, making them trustful and indulgent to the militantly combative, who took advantage of their kindly complaisance to master them and smother the virtue which they embodied, the quality of mutual goodwill. *The friendly type permitted its kindliness to cloud its reason and so lost the world to the tyrannical and brutal.* Its intelligence failed to function luminously at one of the great critical moments of time. That failure turned human development downward, nor has the race ever yet seen fit to correct this transcendent error.

Realizing this the character and immensity of the problem before mankind cease to

be shadowy undefined guesses. We become clearly conscious what is to be done. The human brain must be reorganized. The mistake of the artificial selection of mentality established by man and practised through great stretches of time, by which the human brain has been organically perverted and deformed, must be corrected. Man's brain must be structurally changed. Its functional regeneration depends on this far profounder structural revision.

We have paid no attention to man's brain-structure. How strange, when that is the principal thing! Neglect of it is like disregarding the works of a watch and supposing that they will keep time. We wonder why mankind is so madly fatuous and foolish, so crazily stupid in the conduct of life, so cruel, so ruffianly and bestial, but the answer is scientifically simple. Just as an erroneously formed machine cannot work properly, neither can brain wrong in its basic fabric-formation function intelligently. Judged as an intelligent being, man is a species of imbecile. As a destroyer he is supreme, for his main aim has always been to destroy. As a builder he is a caricature, a degenerate, a sham. Can he evolve himself into an intelligence?

CHAPTER II

WHY GREAT RACES HAVE DIED OUT

I

THE foundations of man were laid by nature, but the time came when he began to create himself. This was when his brain grew sufficiently detached and active to reflect and choose. He then commenced to shape his future self by a selection of the types that should survive, and in doing so became his own architect. Thereafter he was his own creator. Nature brought him to a certain point, fitted him out with fairly versatile physical organs, provided him with a discriminating intelligence, and then handed over his destiny to himself.

Nothing is more important for man than his comprehension of this prodigious event. His future fate depends on his grasp of it.

The point of first significance is that nature did a great deal of crude experimenting, and destroyed many models before hitting on the man-type in man's immediate

progenitors. The second significant thing is that nature's earliest attempts to invent human species which would "stay" were failures. And the third is that though primitive families of mankind attained levels of culture which were comparatively very high, these great orders of men finally disappeared wholly, with them vanished every trace of their culture and every beneficial attainment of their existence, so that all the huge suffering, sacrifice and toil they had undergone to evolve ended in simply nothing. It led nowhere, it failed, it had no motive or *raison d'être,* it was all vanity. What was its meaning? It had none. Such, for example, was the career and traceless disappearance of the great Cro-Magnon type, and we know not how many others.

The question is at once suggested, What is the meaning of present man? If nature played these ghastly pranks on previous mighty human breeds, have we a larger place in her love? Did nature grieve when the Cro-Magnon family vanished? Have we any reason to think she would grieve if the whole white race disappeared, or if the entire human species went extinct? We are compelled to answer this negatively. If

races and species as good as we are and perhaps much better in the main things have passed into nothingness, it is vain to think ourselves of consequence. Nature would not have a regret if all human kind were extinguished or self-destroyed.

When we comprehend this another inescapable question confronts us. How much did these extinct human types have to do with their own demise?

For existing man this is the most acute of interrogations. Were these dead species slain by nature, or were they their own executioners? And if they died by their own hand, may not that also be our destiny?

There are the strongest indications that man is inviting this fate. We may even go farther and say that he is earnestly striving for it. Since he assumed the control of his own creation, he has tended steadily toward that goal. Sometimes he has pursued the downward path slowly, but latterly he has advanced in it at a very rapid pace. The greater portion of his increase of brain ability has been used to expedite this retrogression. Through his evolution he has made of himself a creature fully capable of race-assassination.

Parts of the human race have already performed this act of self-extinction. They have committed suicide. It is a familiar story of history, but its exact meaning has never been quite realized. It was not stripped of historical adornment and accurately defined as partial race-suicide. But it was even more than that; it was practice for something greater — the complete suicide of mankind.

Only two elements are needed for this achievement: a human character capable of its execution, and physical ability for its accomplishment. Mankind has now evolved both. It has done so by artificial selection and the development of science. While science and the engines wrought by science were in their infancy, it would have been mechanically impossible for mankind to destroy itself; but that line of safety has latterly been passed and the act is now wholly feasible. Besides, man is only on the threshold of discovering far greater agencies of death.

The more portentous fact, however, is the human character-growth that has kept pace with the expansion of science. Somewhat careful analysis is necessary to define just

what this is. The human species can be fathomed only by distinguishing what it consciously wills from what it wills unconsciously. If it yields to and obeys impulses which lead to the assassination of mankind, its character wills that event, though it may not deliberately make the conscious choice of it. This is what the dominant portions of the human family are doing. These impulses arise from a certain cluster of elected ideas, elected so long ago and so firmly adhered to that they have hardened into the sustaining skeleton of man's mentality. The ideas of this osseous brain-fabric are regarded by man as fixed, fundamental and immutable truths.

II

Of these the most basic is that one man has a right to live on another. This is the broadest, deepest and most controlling of human conceptions. It is the ultimate tribunal and determinant of human morality and behavior. All the multiform ways man has invented of living on his fellowman are but expressions of the granted fundamental right to do so. If the right

were not acknowledged as indubitable, most human ideas, aims, customs, practices and principles would be overturned.

The operation of this idea can be traced back to the time of the first decisive duel between the turbulent hostile type and the friendlier intellectual variety, when the latter lay down to the former and the slavery of the best to the worst began. *The subduer then learned to live on the subdued and to cultivate the subdued in order to live on him. He learned also to teach the subdued that it was his duty to be lived on.* All previous slavery had been instinctive, unscientific, usually transitory; it now became scientific and institutional. The education of the slave for slavery was done vicariously, for the truculent class did not itself confer this education on its victims, being of too limited intelligence to do so. But it was quite shrewd enough to select agents who were mentally qualified for the task and to put them to it. I have already referred to this subjugation of intelligence by the primitive Force Faction. *Early intellect sold out to force for a minor share of the loot.* This was the grand fatal event for mankind, for it placed the intellectual

foundations under Force, which otherwise would have stood on air.

Now what was the specific work Intellect was called in to do for Force? *It was the invention of reasons why one man has a right to live on another.* Every age has its own psychic arts and to each succeeding age the arts of a previous period seem childish; but whether they were depends on their success or failure in making the many resigned and willing to be lived on by the few. Reasons that seem very foolish to us answered in early times, but if they did the work, what better was needed? And we know that they did the work, for man then lived on man, the few on the many, to perfection. As mankind has grown "wiser," sophistries and superstition have given place to logic and a scholarly science of morals, which now achieve the same result that fraud and fear were once sufficient to accomplish. Man lives on man, the few on the many, more firmly and with a godlier conviction of the justice and righteousness of doing so than he could possibly have enjoyed in that misty antiquity when he was only beginning to cultivate his appetites and evolve his greed by means of his intel-

lect. It is erroneously supposed that man's intelligence has been employed for the conquest and suppression of his animal impulses. The opposite is true. He has made his intellect an instrument for luxuriantly developing these animalisms and for gratifying them in a multitude of manners quite inconceivable by the animal mind.

What types of mankind, then, were created by the great architectural idea that one man has a right to live on another? Most inclusively speaking there were only two, and these two were *knaves and slaves.* Between or among them was a slight sprinkling wholly different from either, but also through the paucity of their numbers of hardly perceptible influence.

I would wish it to be clear that in what I am now saying there is no invidious intent. Ancient man chose the sovereignty of a principle which imparted a shaping influence to his posterity and that influence is strong upon the human species to-day. In that sense present man is a victim of primitive human folly. We cannot undo the past, but if we understand the past the future may be delivered from its chains, and that is the highest purpose a human

being can form. Yet in this study we should not seek to overexonerate ourselves at the expense of those gone before, for what we need for our constructive task is not a small but a very great sense of our own responsibility. If we are to break the moulds that have for dreary hundreds of centuries been misshaping the human race until it culminated in our chaos, we must not fear to see those moulds as they are.

The knave is a person who desires to live on others at any cost, and the slave is one who consents to be lived on. Into the composition of the knave enters the will to deceive his victim when that is advantageous to himself. Primitively this deception was needed to effect the formation of the slave mind, and deception was practised consciously upon the multitude as one of the chief arts of power. But when in time the common mind assumed the slavish constitution, the need of conscious deception in the knavish class diminished and knavery became first organic and then identical with respectability and morality. The evolution of respectability is one of the most instructive records of human growth. It is a story of the rise of the rogue from the

basest brutality to acknowledged possession of the most refined virtues without the loss of either his structural roguery or his organic brutality. But he has undergone a transformation of consciousness eliminating motives of evil and substituting those of affection and magnanimity. A cultivated moral gentleman, the respectable man, must possess these beneficent attributes, but he must not be without the proceeds of structural roguery and brutality. The union of these two necessaries has required ages and the exhaustive labors of human genius for its accomplishment. It has been a marvelous and colossal psychic achievement, and its comprehension is a knowledge of the inmost mystery of modern man.

III

How did man retain all the essential wrongs, crimes, injustices and brutalities of his savage period and become incomparably more expert in their machinations than of old, and yet learn how to repudiate and even loathe them with the same self? By what magic was he able to strive with his left brain-lobe to eradicate these loathsome

traits while holding and executing them with iron remorselessness with his right, and in his central consciousness not knowing that he was the incarnate embodiment of the most astounding contradiction conceivable by mortal or immortal mind? This is the miracle of evolved man, the most dazzling monument of his mingled good and evil grandeur. For no animal, no savage, not even a barbarian, could have performed this complete marriage of absolute opposites in the same brains and souls.

The parallel evolution of the knave and slave minds through mighty stretches of time is the key to this miracle. The transition of the brute man of antiquity who got everything he wanted by personal force and wiles, into the finished modern product of culture and ethics who gets everything he wants by sitting in seclusion and safety and touching buttons that move myriads of human beings whom he never sees or hears of or cares about, further than the salvation of their souls after death when they can no longer serve him, is substance for the greatest epic ever yet contemplated.

I suppose this vast transition was possible

because the primitive brutal mind was not impervious to theories of gentleness. If this ancient truculent person could retain the spoils of knavery and brutality, he was not averse to accepting and promulgating theories of peace, affection and gentle behavior. It was not for him, busy with killing, stealing, feasting and enslaving, to show how this could be done, but there were those ready and competent to do it, the early intellectuals, whose function was, as I have indicated, to follow in the wake of the man of force and prove with reasons the rightness of his acts. Aided by these intellectuals the men of physical might developed a "structure of things" which automatically emptied the spoils of society into their laps. If the thinkers could then demonstrate to the multitude the necessity, fundamentality and divine sanctity of this structure, its righteousness and excellent results, the slave mind would be fashioned in the multitude, and in proportion to its growth the force applied to them could be diminished, because the moral impulse to serve obediently and reverently would take the place of the whip.

This formation of the servile mind per-

mitted a responsive metamorphosis of the master mind. If the servile would support the brutal without the exercise of brutality by the latter, brutality could be dispensed with. The problem of the brutal master type was now to adapt its mentality to this new order of things. Remember that in using the term "brutal" I am speaking of the age when the savagery of this type, both in feeling and action, was unrestrained. In that age persons of the master type enjoyed cruelty for its own sake. We now turn to the period which witnessed its abatement in each of these spheres.

IV

In this second age, which extends to the very present, the work of the intellectuals has been to teach the masters how to feel and be gentle to the servile without relinquishing any of the spoils. This is all that the master class has allowed the thinkers to do, unless they were willing to go into fighting opposition to the masters, which was rarely the case. The descendants of the brutal did not intend to surrender an iota of their right to live on others, and they

have not done so. But they were won over to admiration of theories of benignity and gentleness if these did not conflict with their vested and imprescriptible privilege to live on the many. As needless harshness became repulsive with time, courtesy of manner toward inferiors was evolved, and even kindly sympathy for the suffering caused by the degradation in which these inferiors were required by their proper station to live. Only such harshness was needful as would prevent the servile class from infringing upon the sacred spoils of their superiors, and then there was never reluctance to apply brutality in full and overrunning measure.

A further incentive to exterior gentleness arose when the masters perceived that the servile were contented to accept the outward forms of gentleness in lieu of its substance and reality. The fully developed slave mind is not less grateful to the "master" for gentle words than for the gift of freedom from being lived on by the master. *Hence one of the most triumphant and far-reaching discoveries of the master class was the enslaving power of gentleness.*

It was a comparatively modern revela-

tion, of which the value grew until in quite recent times gentleness has been almost the chief asset of the superior element in some countries. *The essence of modern democracy, so far as developed, is the increasing right of the slavish mind to be treated politely.* Democracy has ameliorated the actual condition of the slavish very slightly, but it has been a balm to his mind. He could imagine himself freer as more votes came to his class; he was able to be more mutinous toward his betters if he chose that way of feigning equality with them; but in real fact his status hardly altered at all. The strike, for example, his favorite implement of self-respect, feeds his pride but not his stomach; for his betters, the proprietorial group, let him strike but lift the price of his food, his raiment, of everything, so that when he comes to his senses after the strife he finds that he has not added to the number of his comforts or calories. But he has let off his mutinous steam and squandered his strike-fund, and he will go on as before for a few months or years until another fund is accumulated to be squandered in the same way.

Of late the employer has taken up the

question of the employed man's health, psychology and cheerfulness, but for what reason? As a business, not as a human proposition. He has learned from thinkers that there is more money for him in having vigorous and healthy serving men. His attitude reflects no increased human interest in his employes, nor a new will to do justice. And a yet more salient fact is that the employed did not force this alteration of attitude upon the industrial chiefs. They were unable to.

Of course the vital thing shown by this and myriads of cognate cases is the failure of the servile tribe to achieve amelioration for itself, even when it had everything necessary therefor as summed up in contemporary democracy. *Explanation is easy. It had the ballot, but it had only the servile intelligence to direct its use of the ballot.* Its slavish mind was the legacy of a pyramid of slavish centuries.

V

There is no wonder, however, that this class finds itself in our day plunged in profoundest bewilderment; that turn where it

will it discovers itself tricked and helpless without knowing how or why. It is because of the gross deceit perpetrated on the progenitors of the servile throng and still operative on them to-day — the deceit of exterior gentleness.

This deceit has countless ramifications, but they all converge to a central doctrine, that of loving one's enemies. To those desired to be made and kept servile it has been taught:

Love your enemy and *prove it by letting him harm you.*

To the masters the doctrine inculcated in effect is:

Love those whose enemy you are. Love those whom you harm.

The true doctrine of love in its meaning for the servile class is: Love your enemies and prove it by *not* letting them harm you.

And for the master class it is: Love those whose enemies you are and prove it by *ceasing* to be their enemies. *Stop harming them. Cease living on them.*

All other love in the master class is a prodigious sham, and so, too, in the servile type is all love that leads to its injury and degradation. Servile love has disintegrated the

wit and character of the many, confirming their slavery. In the few master-love has been the psychical legerdemain which has preserved their structural brutality and enabled them without moral inconvenience to be exactly the opposite of what they profess. And such is the magic of this psychic necromancy that no small percentage of the masters really believe themselves to be honest and genuine lovers of their victims. Ages of steadfast teaching by authoritative ethical doctors quite explain this apparent impossibility.

Thus we see the responsibility of slaves for the existence of masters. It is quite as true that the slave is the creator of the master as that the master creates the slave. Yielding to the proclivities of the would-be tyrant produces the tyrant, and out of him the master grows. Then is established the social organization of exalted few and degraded many, of impoverished lived-on and luxurious living-on, of virtual slaves and masters, in which both sides are abnormal and debased. The passive yielder is therefore one of the worst of men in his effect on the human species; he is co-worker with the structural descendants of the primitive

brutal type, the masters, who usually in our day receive the whole obloquy for dividing humanity into servile and superior castes. For there could be no masters now were there not congenital slaves and those made slavish after birth by the ethical inculcation of servility.

It is impossible to stress this truth too much. The master as slave-product deserves no less attention than the slave as master-product. *The servile, being the many, do not need to be slaves:* it is their passivity that creates masters, and the most comprehensive cause of that passivity is *ought.* Conscience not only makes cowards of us all, but slaves of most of us. The identity of duty with structural servility is almost universal among the common crowd. Let one who would like to perform a labor of Hercules essay the task of separating "ought" from obedience to the interests of privileged superiors. He will find the two so intricately interwoven as to be practically one. And this is because the content of the ought has been filled in by the superiors themselves or their intellectual messengers and clerks. *Duty, as concerns the many, is their obligation to permit the few to live*

on them; whereas the duty of the few is *to live on the many politely and piously.*

Thus duty as taught by civilization to the common man is passivity in servility. Being good is being lived on cheerfully. Being bad is resistance to being lived on. Resistance is rude as well as wicked. And this groveling goodness is the parent of masters. The great crime is opposition to the "structure of things," in theory established divinely, in practice by the most brutal type of antique man. All that we need to do to perpetuate slavishness and mastery is to continue teaching present ideas of goodness and morality to the young and the working class. We ingrain servility in impressionable childhood and it never comes out. "Ought" is important, but for our age the essential question is ought *what?* The precepts of savagery white-washed with civilization have brought us to world-war and, followed further, lead to man's extermination.

CHAPTER III

SABOTAGE ON BRAINS

I

BUT let me say very forcibly here that nothing is farther from the purpose of the master classes who now control democracy, and nothing is more antagonistic to the spirit of civilization than allowing the *substance* of the "ought" to be investigated. When the huge German drive of March, 1918, ushered in a great crisis of the war, an American newspaper which is spokesman for these classes said in a demand on the government to reveal the truth about our failures in preparedness:

"We shall not begin to win the war, at home or abroad, on land, on sea or in the air, until, as one people, we compel our leaders to tell us the truth. Our strength as a nation at every step in our national life has been commensurate with our fidelity as a people to the whole truth and nothing but the truth. Leaders in public or private life afraid to face the truth and through their own fear of it tempted to cater to its fear

in others, have not been in the past, are not in the present, and will not be in the future among the contributors to the character of the republic which has made America great and strong in the family of nations."

It would be supposed from this that our master classes and the people and the press thirst for the truth and know its value, and that only timid and shallow politicians want to suppress it, but nothing is farther from fact. *They all sternly resist truth that touches the foundation of things.* The substance of the "ought" derives from the structural foundations of civilized life, and all truth about these is held to be already known. The press, which is both property and instrument of the master tribe, is not allowed by its owners critically to investigate these foundations, its duty being to act as defender of the masters' faith. And the essence of their faith is that the content of the ought as created by the early human brutes is the holy of holies of the Universe, not to be looked on by skeptical modern eye without death.

I refer to this here to show the deadliness of the doctrine not merely remotely but now. The basic structural wrong of civi-

lization already defined is a serious national disease, exceedingly weakening national strength. It is curable, but only by very radical surgery. But, being ancient and structural, it is too holy to be cured. Touching it with the curative knife would be profane. Since, therefore, structural cure is unthinkable, the disease must be made to behave by not thinking about it.

The neglected factor in this obsequious therapeutic was the German. It made not the slightest difference to him that the American disease was holy: the holier the better if its holiness prevented its cure and kept America sick. Germany's efforts were to make it more holy until it should irrupt in a Bolshevik revolution of which America would die.

Plainly the structural wrong of American society, which is protected by the substance of the civilized "ought," is no mere college-class problem. It is a problem of life and death on the widest scale. Yet it must not be spoken of in America, where fidelity to truth is the brightest jewel in our diadem of virtues.

This discloses our present dilemma. Unless the truth is told and obeyed, democracy

and all that lies potential in it will perish; if it is told, mastership will perish. Both cannot be kept. The issues at stake beggar all describing words. Which do we wish to hold? There is no doubt which of the two we are holding with all our might. It is mastership.

II

There is sheer suicide in this, and it cannot be understood without once more turning the scalpel on the master's character. In the process of evolving himself into a master the master has enslaved himself. He is a slave in no glowing poetical sense, but in grim sordidness and debasement. Some masters know it and grievingly regret it, remaining masters from a weary sense of duty and frayed faith in the bleak inscrutability which they have evolved. They imagine that undecipherable destiny commands them to be the mysterious anomalies they are. Their slavery is luxurious and gorgeous, but every intelligent master knows that it is vengefully costly to himself. Immersed in the compulsory squalor of their position it is not to be supposed that the

best of them will fully realize their self-imposed loss: if they did they would rise in revolt against themselves and escape. They are in an iron cage, but it was made in part by themselves and is breakable by them.

The fate that keeps them in it is not inscrutable, but is no less transparent than light. It is the modern man's insensitiveness. This modern man is a creature descended from knaves and slaves with the elements of both in him. I have already accentuated that he did not choose his ancestors—is it any wonder that coming from what he has he is insensible? Only one race that ever existed reached a comparatively high grade of sensibility—the Greeks—and they rapidly sank back into submergence. The great secret of life was lost with them and has been never recovered,—*the secret that intelligence is life,* its inmost fabric, its essence, and that wherever stupidity is, life is not. Sensibility goes with intelligence, invariably increases with it, and diminishes when intelligence lessens. *But among the civilized great intelligence is an offense.* It must bow to the standards of mediocrity in order to es-

tablish its charter to exist, and that bowing cancels its functioning so that in effect and worth to mankind it does not exist.

The Greeks alone, having the secret that intelligence is life, undertook the cultivation of intelligence, and for that reason they are the one imperishable glory of the human race. The modern world has nothing to offer in feeblest comparison. In this supreme thing, life, we are such tyros that even a conception of it is wanting. The difference between their world and ours is their infusion of intelligence into vital departments from which we scrupulously exclude it. Therefore the extreme barrenness of modern living, the ugliness and wretchedness of the places men inhabit, the incredible defectiveness of modern man himself, and the pitifully small happiness he extorts from his planless, blundering excursion through this brilliantly glorious, shamefully man-mutilated earth.

To the modern man all this is endurable: *to a race alive with feeling it would be blisteringly intolerable.* And what you must note is that the modern masters themselves, of whom I have been expressly speaking, live placidly in this uncouth

world, are of it, by no means do or can escape it while it exists, and are essentially its creators. *Judge, then, these masters by this which they can stomach and inhabit.* That is the way to know their composition. This unlovely human society is the reflex and portrait of themselves.

Modern man, I say it not irreverently, is a creature who fouls his own nest. This planet with its natural splendors and sublimities and its transcendent potentialities is his nest, and yet man has made it hardly better than a filthy sepulcher in which, self-crucified, he hastens to bury himself. Look at it! See only that which a clean bird would not have in its nest, which a clean mankind would not have in its world. Disease, poverty, squalor, slums, stuntedness, stupidity, sacramental ignorance, soddenness, the prisoning life of sedentary decay, blood war, money war, trade war, class war, overwork, no work, parasite idleness, waste, luxury, greed, impoundment of monopolizable beauty selfishly, the reign of rivalry and hate, and the frantic adoration of our effulgent gourmand goddesses, Feasting and Frivolity.

This, masters, is what you have made of

your world. Is it alluring? Are you proud of it?

But I hasten to the happier contemplation that you have been deceiving yourselves and that the better of you have really believed that you had ideals. There has also been a "come-back" from your slaves whom you have despised as so powerless, for they have turned and enslaved you. Have you considered this?

III

The modern world has become a vastly complicated mechanism exceedingly difficult to manage because so little brains were applied to its growth. Masters, seeking neither intelligently to shape this mechanism nor to comprehend the right use of its products, became enslaved to it. This has caused one of the greatest leaks of life. *What has been the main motive of masters the world over ever since we began to know anything about them? Self-gratification.* Other things were the means to that. It was primary, all besides was secondary. They consequently put into their system of life as little effort and soul, thought about

it and sacrificed as little to it, as they could without causing its collapse. If it collapsed of course they "lost out," the goose that laid the golden egg died, and that would n't do. Therefore they gave enough energy to it to keep it up after a fashion, fed the goose enough to keep it alive, and that was all.

Often they shirked every activity whatever in the system, becoming complete parasites, when using up in self-gratification what the slaves provided for them was their only function. They were much helped in this by developing selected slaves into directive and managing workers, thus obtaining entire emancipation from service while devouring all its best fruits. But they were not thereby set free, for the mechanism itself had evolved an intricate complex of observances, laws, customs, and rules of propriety, to which they had to conform. The riches that the slaves poured in upon them had to be spent, the ingenuity of the masters exhausted itself in devising ways to spend and consume self-gratifyingly, and in doing it the masters were denatured and subjugated to a killing artificiality which left them sapless, sluggish and unvirile. This class survives and establishes its claim to

mastership by enunciating its personal superiority and evoking the law of nature that an idle person earns a living and opulence by letting inanimate money go about the world working for him.

Those left to construct the social machine (for these sheer parasites were merely dead weights and wasteful absorbers) were, therefore, such of the masters as gave attention to "affairs," and the upper servants whom they called to aid them in management. The two sorts shaped the perplexing mechanism in which human beings now live. The worth of the upper servants in this business is easily measured. Not being masters and so not granted a liberal portion of the accruing self-gratification, their interest in shaping the mechanism well was negligible. This is one of few laws of nature that is a real law, most of them being only frozen guesses and habits.

If, as I say, the masters, being chief architects of modern society, looked on their work merely or mainly as a means to procure self-gratification, can we imagine that much intelligence would go into that work? A mammoth machine would grow, but its structure and quality would be determined

mostly by chance. Its prime principle would be confusion. It would be a thing terrifically incompetent for its task. Its makers would give little thought to its perfection, because their minds would especially dwell on the personal enjoyments they designed it to yield them. Hence the masters who had intelligence spared but a little of it to improve the social fabric, while most of them, being by endowment getters rather than builders, had very little intelligence to spare for anything beyond acquisition.

Thus the masters were overtaken by the remarkable nemesis of their own servilization. Had they seen to the evolution of a perfect social system, they might have been equal to its direction and control without becoming its slaves, but they did not see to that. They erected the social machinery by superimposing blunder on blunder, and the thing had not gone far before no one who seriously worked any of its parts could escape being an abject bondman to its paralyzing stupidities.

IV

We find in this one potent cause of the moral obtuseness and blunted sensibilities of so many industrial masters. The incredibly stupid social contraption that earlier brutes devised and dedicated to us is so much beyond the capacity of present man to sustain that it crushes his resilience. He does not go far before he is physically worn and spiritually old and spent. Subtle premature physical infirmities, revenge taken on him by the grotesque system he tolerates, invade and debase the unstable higher tissues of his brain and corrode his character. He falls back on his brute fibers because by that time they only function for him, a spiritually lost man.

No pen can depict the devastation of this tragedy. Such masters as survive its fatal effects and are virilely averse to being cruel cogs in a brutal machine are forced by the Great Industrial Moloch to conform to its soulless commands or to drop down into the ranks of the servile, where the same Moloch grinds them up as its food. "A delicious world we have made of it if this be true!" you exclaim. Yes, but you would not say

if were it not that your own embeddedness in the system had poisoned your intelligence.

Naturally those who aspire to life look on service to this mangling mechanism as something to be ended as soon as possible — another proof of the repulsiveness of the machine. Instinctively, the supreme ideal of nearly all men in our mechanized society is escape from what they feel to be its damning tolls and toils, escape into complete passivity, parasitism, uselessness, and worthlessness. So gross and gruesome, unnatural, inhuman and detested, do they, betraying their guarded disgust, proclaim in action the scheme of life to be which in words they pugnaciously champion as the most perfect of all schemes possible. This, too, merits meditation. The masters are slaves to their superlatively stupid system and feel it, but they dare not say so because that would ignite the class that is slave to them as well as to the system.

The more sensitive masters could not endure this torturing situation at all if some potion for them to take had not been found. One was found, and they bear up because spiritually they are drug-fiends. Perhaps

there is no more surprising field of human psychology than that which his term suggests. We can easily account for ancient brutality, and for brutality having been made the warp and woof of our system, but how can we explain its present tolerance by the people whom we know that are kind and tender-hearted and would voluntarily hurt no living thing in the entire world except (and that in the most inconceivably hard and cruel manner) the working class, without whose servile toil the master-status would instantly dissolve, compelling them to become their own drudges or die? This is a riddle. And yet it is an open one, for these kind people have been spiritually drugged by their ancestors, so that their apparatus of feeling and insight does not normally work.

CHAPTER IV

THE HEBREW CHOICE

I

I SHALL handle this theme with all possible historic delicacy. Its large outlines are these. The ancient Greeks, far the most intelligent of all human species yet evolved, saw the value of earthly life and in spite of its defects accepted it. The Oriental Hebrews were spiritually crushed by the weight of these defects, refused to accept this world, turned away from life here, and absorbed themselves in the conception of a life beyond the grave to restore the balance and make amends for the failures and omissions of present existence. In doing so they abandoned this world, and later mankind elected to follow the Hebrews in their choice.

To appraise this event we must return in thought to those still more primitive ages already considered, when the world was captured by the truculent and brutal through

the yieldingness of the more kindly and intelligent. That event paved the way to the Hebrew choice. Human beings first made this world as bad as possible and then gave it up. They created a stupid machinery of life which would inevitably bring upon them infinite disaster, then in distress heaped anathemas on their handiwork and turned to the sky. *That renunciation of the world was a breakdown of the human spirit and an act of great cowardice.* The Greeks alone of all races had the courage and intelligence not to throw this world to the discard, but to venture the glorious enterprise of making the most of it with all its deficiencies.

When civilized man adopted the Hebrew choice, all that has followed might have been foreseen by a thoughtful mind. This world would certainly meet with gross neglect and evolve from bad to worse. If earth is viewed as merely a disciplinary stage or trial anteroom, it is not important that care should be given to its ennoblement or that its inhabitants should seek to extract the possibilities of life within its fleeting confines.

Why should the master, saturated with

pious scorn of earth, disturb himself about the earthly condition of his slaves or servants? There is a reason for treating dumb animals with tenderness since they have no immortal life to rectify the evils of this. When one world so overshadows the other as to place it in total eclipse, the one essential thing to give inferiors is an equal chance to be saved. That they have. All other equalities are as barren, valueless and needless as mortality is contemptible compared with immortality. In this supreme thing — honorable admission to the future world — masters have no advantage over servants or slaves; both enjoy an equal chance to make all well for themselves in that precious higher place — eternity.

Was it an accident that religion was shaped into this most useful of instruments for the masters? For many centuries religion was the chief and almost only system of education of the servile many. It both made them servile and kept them so. Countless men of mental ability were engaged in moulding its doctrines and adapting them to their work. There was a period when the servile were in a measure materially provided for by religion, but there

never was a period when they were emancipated from their earthly servility. Never in all its mightiest moments did religion do this; never did it resolutely make the attempt.[1]

II

As an unanswerable indictment of the masters throughout the period of the potent reign of religion, note that the master class, whose doctrine was that this world is naught, always assiduously appropriated the best of everything the world contains. It still does so. The religious psychology of the masters which we are probing, here becomes hazy and entangled. If this world is of petty value to mankind, why do the masters make it so magnificent an asset for themselves? Religion must answer this question. My part is only to deal with the

[1] I am not unaware that there is a contemporary school of conservative thought which holds that at certain times in the past (particularly in the Mediæval period) Christianity has as a matter of historic fact stood for liberty in thought and action, and that its leaders then placed the welfare of man in this world so far in the foreground that the Hebrew choice became latent and practically inoperative. I leave the question open. If the claim is correct the error of the religious leaders of that time was that they did not definitely and specifically repudiate the Hebrew choice, so that from being latent it could not again reassert itself and become active through the institutions which they then controlled and shaped.

facts. And the most conspicuous of the facts is that the masters (the ruling, owning and employing sects) have managed to get possession of all that is best in this world, that their religious creed concerning the despicableness of earth and its goods is applied by them in practice only to the servile swarm, and that by thus omitting themselves from the jurisdiction of the doctrine they have been able without impiety to keep the herd in abject degradation.

The doctrine as evolved is therefore one of complete materiality and its fruit is a grossly materialized world. It would be hard to invent a dogma that would lead to more pervasive and absolute this-life materialism. Spirituality has been extruded from civilized mankind, and what remains of religion is a barren psychic ecstasy called worship, itself a delightful sensation, enjoyment of which is the coin used by the opulent to purchase of Heaven the right to live on the many here, to degrade them, and to make this earth, for them, the worthless place the ingenious doctrine proclaims it to be.

It is far from my meaning that the average master or proprietor of to-day is con-

scious of the ingredients of this enabling creed. Their identity has vanished in the compound; and the mixture is so old that he believes it to be religion. It seems to him that his slaves are appointed to be degraded by divine fiat instead of by his fiat; that he is performing a meritorious and at times herculean service for divinity by keeping them in orderly slavery and compelling them to work out their salvation by supporting him as Heaven intended; and it is his firm conviction that his own undisputed title to eternal life is daily strengthened by his laborious sacrifice of permitting those to support him whom the Eternal Wisdom designated for that office when the universe was still nebulous.

These curious sentiments are of a piece with the bed-rock belief that this world is but a mean and leaking hut in which, merely to be tried out, we remain as it were but a night. Instead of repining those in high station turn in and help the Almighty to make it a stiff and sufficient try-out for those in low station. And how better can they do this than by taking possession of all the best beds and food and putting the lowly under the holes in the roof where the storms will

beat upon them, feeding them with the husks and crusts, so that the test of their souls may be complete and provide a sure index to their fitness for eternal delight? In doing this the superiors feel that they have performed a noble coöperative service for the Infinite for which they deserve especial favors when they pass from this transitory camp to the blessed and perfect accommodations of their estates above.

The weird break of mentality in this "better sort" is their not noticing that in screening themselves from the hardships of life by shifting all they can upon the servile, they themselves evade the "great test" of eternal fitness which they lay upon the shoulders of their menials.

III

To the charge of selfishness and cruelty the slave-keeping superiors will answer with wide-eyed wonder that if they are cruel the "maker of worlds" is their model, since slave-keeping as practised by them is ordained and necessitated by him. They will say that on so wretched an earth, peopled so defectively (excepting them-

selves), the machinery of life could not "go" at all did they not guide it and goad the incompetent mob to its tasks; that through their peculiar fitness the conduct of the world has been entrusted to them, and that conducting it in the only way possible, in view of the baseness of the human material, is not cruelty but necessity, to which the only alternative is general starvation should they cease to manage things in their way, because all would stand still; and that, concerning the price they exact for managing thus and saving mankind from death, not only is it not extortionate but is small. And all this, owing to their spiritually anodyned perceptions, the majority of them mean and believe. It is often said, not in irony or humility, that the capitalists of to-day, the masters, are the greatest benefactors of mankind, its leading uplifters, the most blessed and useful product of the age, the biologically precious elect.

They are not justly to be derided for their conviction when it arises from mental aberration originating in the odious doctrine of contempt for this world. They must be patiently shown their fallacies, particularly since there is a film of truth in their claim

that they are not paid enough. There are acts for which no man can be paid enough, no matter how great his pay is. One of them is the murder of his friend; another, treachery to his country; a third, betrayal of mankind; a fourth, refusal to follow the light of intelligence; and a fifth, withholding the exertion of all his powers to advance human evolution. If the price offered him for doing any of these things were all the riches of the world the sum would be too small.

It is in this sense that the masters are not paid enough for their "service."

Another act of similar character would be the management of a great and vitally important work on condition, first, that every step of the task should wilfully be made ten times as difficult as necessary, and secondly, that the managers should wilfully be prevented from achieving more than one-tenth of the perfection in the work feasible if these needless obstructions were not interposed. No pay would be too large for a man of intelligence thus dealt with, and very few intelligent men would demean themselves to act at all under these senseless impositions. Surely those talented with

organizing strength and instinct would spurn the offer.

One more illustration shall complete our list. It is that of an artist tendered a handsome price if he will spend his life painting pictures with variously colored muds, or a sculptor proffered limitless pay all his days for chiseling his ideals into marble with a pickax. Not the ownership of all the continents would bribe such men in barren degrading exertions to squander their fecund years.

And it is likewise so of the artist of human effort and social organization. The man of constructive genius will not shatter his strength against obstacles wilfully placed and stubbornly maintained by the social group. If society accepts the service of his genius only at the price of nullifying its effects he will withhold it. And the men of medium might and depth, who consent to the work on these base terms, hurling and breaking themselves against the artificial barriers raised only to make all work hard and to render all real accomplishment void —what will they charge for their toil? Naturally and very justly they will think themselves ill-remunerated even if they re-

ceive the whole fruit of the entire enterprise, though all the others connected with it obtain nothing.

That is the position in which the more intelligent and sensitive leaders of our industrial disorganization find themselves. Their talent stops short of impelling them either to get out of the tragical maze or to strive to change and rationalize it, and is just sufficient to inspire them to demand the largest pay they can extort for the sacrifice of life which their enslavement to the system entails. Half conscious of the fantastic folly of their capitulation to such a system, they try to recoup themselves by abandonment to orgies of greed. It is one of the ways that outraged human nature has of avenging itself — a foolish, futile, revolting way, but one showing that the wronged aspirations, though perverted, are not quite dead.

One more stroke of the brush, nevertheless, is required to make our moral picture of this class complete. Suppose that the sculptor hired to carve his marble statues with an ax, or the painter limited in his colors to mud, were himself the author of these restrictions, or at least were free to

struggle against and overcome them if he could. Does not this nullify our good opinion of him when he will not do so?

IV

Our industrial chiefs are like these artists. *They are victims of a self-inflicted social chaos.* Victims by consent, not by necessity. Do they not cancel the claim to our pity which they had when we thought them to be victims who could not emancipate themselves from slavery to the industrial system if they worked within it at all? We find them accomplices of the sinister system, conspiring with its basest elements to keep it up, battling against their own deliverance. And when they ask the immense price for their services because the system is so clumsy, crazy and difficult to direct, greedily crying for ever more pay for their hard combat with it, on the ground that they are doing an enormous public service as toil-scarred captains of industry, what are the facts? Why, simply that *they themselves first make the system as crazy, stupid and impossible as it can be, and then insist on vast emoluments for conducting it*

because it is so idiotic. This measuring of the pay they deserve by the magnitude of the imbecility of the system they maintain, lays them wide open to the accusation of raising the imbecility to the highest power in order to procure an income commensurate with its enormity.

An objector may say that they do not create the grotesque system, that it already is, that they "find" it, and settle into it without clear consciousness of its iniquities and imperfections, like youths born in a mine and therefore believing night better than light. This is not true. If the industrial chiefs could not see, hear, read or think, and lived on another planet, it might be true. But has there not for a long period been the most deafening clamor, heard everywhere in the world, about this very point — the folly, egregious stupidity and amazing craziness of this marvelous industrial and social mechanism of ours? Is there a living creature that knows anything who has not heard the din?

So we have the unanswerable fact that the masters have known all about these imperfections, have accepted them, have bitterly assailed the efforts of others to remove them,

and in doing so are essentially creators of the defects. Then they charge society the most prodigious pay they can torture from it for making the system weighed down by such shameless defects go, and invite the gratitude of mankind for their estimable sacrifices in the premises.

We gain new insight into the masters' character — a character which, I have said, functions cruelly without malignant intent — in discovering that they make the world as bad as it can well be in order to create a reason for demanding the greatest conceivable price for their part in its maintenance, and even for consenting that it be carried on by others where they contribute no thought or work to it and are but idle recipients of its fruits.

It further appears that the Almighty is not in the situation anywhere. For the masters, pretending to coöperate with some higher essence to overcome the wretched condition of the world by compelling the slave class to support them and thus to save society from collapse and extinction, are themselves the agents responsible for society's wretched and dangerous state and the staunchest opponents of its correction.

From this fresh angle it is clear that organically speaking they are cruel to the servile class, whom they leave no alternative but to toil in a system which is cruel and imbecile, or not to work or live at all. For the masters inflexibly will not allow the system to be made humane and rational.

V

Are we not, then, despite our earlier defense of them, forced to the admission that the masters are designingly brutal?

There is but one way of saving them from the imputation. *They do not believe in intelligence.* In this fact, if anywhere, lies their absolution. They do not react to the stimuli of intelligence. This is of great moment and must be accepted if we are not to say that the master class is profoundly depraved. Into this fascinating research let us enter with certainty of comprehending the masters at last.

They abandoned faith in intelligence when they drank the fatal draught of belief that this world is worthless. There was no hope for them intellectually after that. *When they threw the world overboard they*

threw brain with it. And brain has never been recovered. In everything that is biggest they ceased to use brain, and so brain dried up. As the unused arm atrophies, so does the unused intellect. The human intellect atrophied. What is the use of thinking about the world if it can't be righted and perfected? None, of course. So from disuse in this enormous fundamental sphere, intelligence goes into cataleptic sleep and practically dies. That happened. There has been a withering blight on the human brain in all this great realm of life from centuries of inaction. It came from the dominance of the false creed that the intrinsic worth of the world is naught, that it is diseased, lost, and by man-power irredeemable. Every proof that the world can be radically improved, therefore, has to meet the crystallized absolute certainty that it cannot be improved. After a battle the individual case of improvement is accepted and enters into men's constitution, but the fundamental doctrine that the world cannot be improved remains unshattered, unshaken.

And that is because the doctrine itself is never attacked fundamentally and broken up and rooted out. Only cases under it are

attacked. The principle is spared because it has been so tightly hammered into the human mind on the anvil of ages that its durability is confounded with sacredness. Its origin and invention are forgotten in the blur of time. The fact that it is simply a primitive Hebrew mistake, the child of barbaric Orientalism, has not pervaded modern consciousness.

When we point out that our social organization is a rank error, a planless botch, a sorry child of accident and imbecility, that it inflicts gigantic cruelties, and could be wholly corrected by voluntary effort, we speak to minds so filled and indurated with this crass Semitic prejudice born of despair in the dawn of the world, that we make no impression. That prejudice tried the world in its cultureless, unevolved court, condemned and damned it. The earth has staggered across many centuries bearing the curse of that illegitimate damnation, and yet through the action of some indecipherable spell the modern mind still tamely grovels to its paralyzing perversity. In being chiefly responsible for repudiating the world the ancient Hebrews dealt mankind a blow from which it has hardly begun

to convalesce. *Subsequent man, following Jerusalem instead of Athens, allowed the world to go to the dogs, and has never sought to rescue and reinstate it.*[1]

[1] See note on page 62.

CHAPTER V

MAN OUTWITS THE UNIVERSE

I

OUT of the Semitic idea that earth is an insignificant way station on the border of sublimity, civilized religion framed and evolved itself. I shall pass over its intermediate stages to the modern hour of its finally ripened fruit. And that is Political Economy, the Science of Vital Behavior. Political Economy is the real religion of the modern world. It is such because it is the religion of action, and because our civilization has no other religion that materially influences action. From ostensible, official religion everything except the name "religion" has been transferred to Political Economy, which, instead of being the science of industry is the science of idleness, and which ultimately is the science of the right to be supported by others and how to accomplish it by mental action.

All modern behavior that counts is deter-

mined by the laws of that science, but as these are in some respects harsh it would be impolitic to permit the name religion to follow the fact, so that an organ is retained to which the title can attach, and a function is left for it to perform. That organ manifestly is the church and its function is *emotional worship*. Political Economy permits the church religion to preserve control in this sphere of feeling on condition that the emotion cultivated does not impinge upon conduct. In that field Political Economy brooks no rival sovereign. It is absolute.

But this emotional-worship religion is none the less a highly vital adjunct and partner of Political Economy (the religion of action), though not essential to its reign. In order that Political Economy may be quite unhampered, it is essential that this world shall be practically obliterated, and the religion of emotion obliterates it. Emotion, the emotion of worship, takes its place at the summit of the scale of values. The world is at the base of the scale, hardly more than an obnoxious necessity. Its evanescence is appalling, but emotion is supersolid and permanent. The high task of religious worship is, therefore, to lift men's

minds above this sordid evanescence, to induce them to forget it, to let it go, to leave it to Political Economy, which at bottom only presumes to deal with sordid things and modestly only asks to have no competitor in doing so. The office of the religion of emotion is to extinguish all competitors of Political Economy by gathering them into itself.

II

Observe historically how religion has transfigured scorn of this world. The transfiguration started long ago. Render unto Cæsar the things that are his. Political Economy is Cæsar. It only needed that Cæsar should gradually extend himself until he had everything, and he has done so. Everything except an emotion, and that emotion spent on something not of this earth. By its own act religion had banished itself from the world and taken flight into the dreamy azure of supernal feeling. *This act was deemed the transcendent religious conquest of the world, whereas it was the triumphant expulsion of every kind of religion except Political Economy from the*

world. By decreeing it the flower of piety to renounce this wicked and worthless planet, religion became the most cogent accomplice of the planet's wickedness and the perennial multiplier of its worthlessness. This was one of its incomparable services to Cæsar — Political Economy.

But it was only one of several. Worship-religion took upon itself the task of stifling the "good" type of people on the one hand, and of giving the "wicked" *carte blanche* and plenary pardon for their wickedness on the other. It stifled the good by providing devout activity for minds that might otherwise be troublesome through a desire actually to influence human affairs. It taught these minds that they can influence human affairs, not by engaging in them, but by keeping out of them; not by effort, but by passivity; not by doing anything themselves, but by appealing to something else to do it, and that something invisible. By this the entire determination of whether and how human concerns shall be guided is conceived to be transferred from man to Infinity. *In reality their guidance is turned over in entirety to those whose mastering interest is the ravenous exploitation of man*

and his world. Official or quasi religion thus in final resort relieves its votaries of all earthly responsibility by reducing them to earthly nonentities, paralyzing their will to do, and giving the world in fee simple to Cæsar and Greed.

This is a victory of grand dimensions for our real religion, Political Economy, the Creed of Greed, for it clears the field of a conscience which might be formidable and leaves the religion of Political Economy in serene control. The dangerous conscience is wafted to the sky, where it reposes in faith, hope and futility while the world decays. The religion of worship supplies an object for the exercise of the only emotions theoretically important — those bearing on grief, death, and a speculative future life. This future life is to be won mainly by nourishing a cluster of unearthly emotions. Making the world perfect has no relation to that exalted prize, since the possibility of doing so is not admitted. It is a tenet of this view of things that the world cannot be made perfect, as well as that it is not worth making so.

In this manner the "good" type of people are stifled and shelved. Concerning the

greatest of questions they are removed from the combat, and with an irony most sinister a large percentage of them are transferred to the ranks of wrong, where they employ their moral fire to destroy morality and defeat the world's grandest hope. Verily, the mangled intelligence of man has exacted a damning reprisal.

And what a masterful creation this religion of worship is for those who are destitute of moral sensibility, whom we technically call the bad! Those I mean in whom selfishness is the ruling spirit, but who notwithstanding are kind whenever they can gain nothing by being cruel. From their point of view I look upon their religion with admiration and awe. For it is supremely *their* religion. It is a miraculous invention permitting them to be as wicked as they please here without jeopardizing their certainty of the best there is in the celestial Beyond. All that is required of them is proficiency to generate the skyward emotions scheduled by religion in their appointed place, time, manner and order. The religion teaches them this complicated how.

III

What could be more universally adequate for all possible worlds? For masters who are greedy to exploit this sphere, who take no thought of the effect of their deeds upon humanity, whose care for humanity is nil, it provides a broad outlet for all their cryptical "higher nature," which is that wondrous little group of official feelings segregated as empyrean piety. And thus it enables them to be saintly in imagination and sinful in fact with complete spiritual serenity, and with incomparable efficiency in wickedness. For this reason it can truly be said of them that they never commit crimes without a pure heart and a gladdening love of God. Though the matchless despoilers of earth, they know with radiant certainty that they are the noblest creatures alive in this charmingly devilish world, and are chartered to dwell forever in bosom intimacy with the sweetly innocent Eternal. Their hearts are right toward Heaven, which is theirs by primordial preëmption.

Admit that this scheme of the earth and etherial universe is the most pathetically crude contrivance of man's arrested mind.

Is it not still all-potent in holding the human race in chains? Does it not deliver the keys of all vital human conduct to the real religion of mankind, Political Economy, the Science of the Rich? Is not this its mission?

The wrong thus done by our religion of emotion to the conscientious class by misleading them, perverting their conscience, and morally sterilizing their souls, should be particularly stressed. Many of them aspire to the highest moral pinnacle, they are by nature consecrated, they yearn for perfection, and yet they are either side-tracked to waste their lives passively, or they stand fast, blocking the track of evolution, perverted into passionate servants of surviving brutality and oppression. They strenuously serve what they fundamentally hate, namely, sham, shame, injustice, the hideous ugliness of man's devastated world, its man-caused suffering, human life's attainment of nothing. They lay it all to a devil or to a mystery of God.

But when we corner this devil or divine mystery, grapple with it and tear off its mask, what do we find it to be? Nothing but a false theory. The chief attribute of

the devil is stupidity — man's stupidity; and the supreme attribute of divine mystery is the same. *Man raised his stupidity to infinite magnitude and called it God.* And first he appointed the Oriental Hebrews as the priesthood of this Infinity and then he appointed Political Economy.

That no irreverence is contained in these truisms will soon be seen. Man's first false theory involved every subsequent blunder about earth and heaven, devil, divinity, sin, and life's worthlessness, until now. *That false theory was, that brain must abdicate its sovereignty to something else.* It followed that whatever ascended the throne was, humanly speaking, brainless. It therefore could not communicate to man through brain, and could only do so through emotion or impulse. Conscience, for example, was not the expression of intelligence but of some outside inscrutable push, before which man's contemptible mentality must abase itself. The less man's brain interfered the clearer could the push be felt and heard. The narcotizing and suppression of intelligence became supreme religious duty. God being supposed to speak to man through conscience, therefore, communi-

cated with him through brainlessness. He could not otherwise. Hence deity, and religion the organ of deity, ordained a war of extermination upon intelligence. And this astounding act was the very acme and culmination of human immorality, because it set man into the most deadly and damning conflict with his best and intrinsic self. Moreover, it threw him into implacable enmity with intelligence potential in the universe, by whatever name we call it. If, then, harmony with a larger intelligence than man's is religion, the most unreligious, irreligious, anti-religious thing on earth is the human "religion" professed by the civilized races. Instead of being fidelity to a higher or supreme intelligence it is antithesis, anathema and negation of all intelligence, high and low. The God adopted for worship by human religion was Stupidity. Intelligence was assiduously wrung out of religion with vindictive sanctity and effulgent ferocity.

IV

Though mankind is not pardonable for this mistake, the error is comprehensible and great insight is gained by understand-

ing it. In animals conscience and instinct are practically the same. For their guidance in conduct and survival animals are obliged to rely almost wholly on conscience because their intellect is not yet liberated and they have not much of it. Their conscience is sometimes intelligent, at others, stupid. It is intelligent when it leads them to behavior by which they survive, stupid when to acts that let them perish. A change of environment or life-conditions causes a conscience previously intelligent to become stupid because obedience to it no longer saves but destroys them. A new conscience now has to be built, impelling conformity to the new conditions. In animals the framing of this new conscience is not much helped by thought, owing to their narrow capacity for independent thought. *Its formation depends on variations planted at random by nature in the progeny of the species.* If the variations fail to come the species remains obedient to its established conscience and goes extinct. If these needed variations show in some of the young of the species, these survive while those containing only the old unregenerate conscience perish.

Thus is conscience altered in the animal races. It is transformed by nature's rude process of exterminating individuals born without its newly necessary germs. They leave no offspring. The species is renewed and continued by the members embodying the fresh instinct (conscience). This is the psychical side of the animal world. It is the same law that, in the physical sphere, has, through millions of years, governed the structural changes and survival in the animal kingdom, where structure was more plastic and alterable than in man.

In animal individuals conscience was obstinate, but nature saved their race, not through them but by their extermination and the substitution in the next generation of others with a conscience already altered and adapted at birth. Man has retained the animal obstinacy of conscience, but has found a way to outwit nature and keep his conscience unchanged while avoiding the death undergone by animal species when they remain inflexible. The effect on man, however, is hardly better than on beasts, for by doing this man sustains a living death in the form of stagnation or distorted evolution. *Nature forced conformity to intel-*

ligence on the brutes, whereas man forced conformity to unintelligence on nature. The human species had all the will to remain rigidly unalterable, and it quite ably succeeded in thwarting nature's sporadic exertions to drive it upward.

V

How man did this and yet survived is our next inquiry, nor is it difficult. His human increment of wit gave him a new command over the means of life and ways of combating destruction. Concurrently it freed him from his bondage to purely animal instinct, giving him a range of choice based on thought. And it is a singular thing that this liberation made man even more of a slave to what in him is the counterpart of animal instinct, namely the will not to change, which is one of the prominent manifestations of all as yet evolved conscience.

But let us go into this a little more minutely, for it contains a whole world of revelation. By invention and coöperation man overcame nature and his enemies to the extent of being able to preserve masses of inferior human units, which the free

process of nature would have killed off. These inferiors formed the substance of a perverted humanity which neither dies out, develops, nor permits the choicer ones inclined to evolve to do so. Mankind overloads itself with degeneracy and is then the victim of this degenerate mass. Free nature would have obliterated the inferior and saved the human breed from supersaturation with them and from sinking under their control.

The inferior who thus survived and perverted humanity did not belong to one or another class but to all classes. Recognizing this is crucial. *All resisters of efforts or tendencies to higher alterations were inferior, in whatever social stratum they dwelt.* They were identical in quality and type with animals whose instincts or capacities were superseded by an altered environment. But these obsolete human beings who ought to have been retired and scrapped were not. They defied the imperative to evolve and "got away with it." What man did was this: instead of using his enlarged intelligence to achieve alteration and growth, he used it to circumvent the necessity to grow, and to evade the

rightful penalty, which was extermination; to prevent improvement, yet elude complete suppression. *He employed his brains to preserve, multiply and create inferior types.* Had animals with their lesser intellects done this all animal life would have vanished before man came and there never would have been man. He, in theory the highest, accomplished the abnormal feat, and there are many signs that self-extinction will be his eventual reward.

The two classes of perverts — masters and slaves — whose generation I have already traced, *were both inferiors, and if nature had been capable and had lived up to her animal record neither would have been permitted to survive.* It was here that nature underwent her humiliating *débâcle.* She was able to protect the animal species but not able to defend the human species. This fact is of capital value for a cosmic understanding. To give man the same standing in existence that the animals held, nature should have destroyed masters and slaves alike wherever they attempted the practice of those degenerative functions. Their destruction was needful in order to maintain human virility at the level of animal viril-

ity. *The animal kingdom is not choked with degenerates: owing to mastership and slavery the human kingdom is peopled full of them.* From the biological point of view it is completely base to be either master or slave. To be the child of a master or slave is likewise biologically, though not morally, base. The moral issue enters when the question of remaining a master or slave is reached. We are all children of one or the other, or of mixed parentage, and therefore of base birth. This fact is biological and irretrievable. To all of us the moral problem is broached as we mature. It is with the biological phase that we are dealing at this moment.

VI

Our exact problem is, what device enabled the inferiors to survive in defiance of nature's animal law? Augmented mechanical intelligence expanded the food supply and otherwise defended man from disaster. This is clear. But why did it promote degeneracy on a large scale, instead of advancing development? *It was because man organized his newly discov-*

ered group powers on degenerative principles. Group organization seldom went so far with animals that some of them could survive and thrive at the expense of other members of the clan. Man conceived this malignant possibility and carried it to perfection. He so employed the new increment of group vigor that most of it was controlled and expended by a self-elected faction not only in sheer waste but in ways that caused the favored ones themselves to degenerate. *Great masses of unfit servile persons preserved and pampered unfit obdurate masters.* This was the essence of the group-system evolved by man, and it shows us whither and how the vigor of mankind has vanished. The group made man too strong for nature's law of survival. That law was, Improve or perish, or at least, Keep fit or perish. Man's perversion of group power canceled that law and substituted the survival of degeneracy.

A partial opponent of this degeneration was the conflict of groups, but its worth in staying the process has been exceedingly exaggerated. It has done much to accelerate internal decay by providing a plausible excuse for centrally controlling all group

energies in order to combat external foes, and then preventing their use for equitable internal development. The group organism was evolved on the principle of man living on man, which caused the degeneration of both those who lived on others, and those whom others lived on. *This false internal organization of groups has been one of the chief influences producing the conflicts between groups — wars.*

It was altogether the leading cause of the world war. One set of greed-mad persons had succeeded exceptionally well in living on the rest of their tribe. They were the Prussian Hohenzollerns, who had for several centuries by every mode of swindle and robbery continuously enlarged the circle they lived on until they conceived the idea of living on the entire world. They gave the German capitalists a subpartnership in their firm, in which by heredity the nobility were already subordinate members. These three classes united were the masters of Germany, while the common millions beneath them were their flunkeys and slaves. Their ambition was to enlarge this pleasant system into a world-yoke. All men now understand this. All fairly well compre-

hend that the system represented general degradation and degeneracy of both "high" and "low" in Germany. And here they pause. They imagine that "autocracy" and "militarism" explain the whole matter, and that if these can be scotched and killed the world is delivered.

They are wrong, absolutely, completely so. Absolutism, militarism, war and the general degeneracy are all primarily effects instead of causes; the superficial manifestations of a much deeper underlying principle which comparatively few see. And this principle is *that the false internal organization of groups is much more profound and radical than mere form of government.* We may abolish autocracy, but mastership and servile degradedness which is practical slavery will remain. They are the formidable bed-rock sin and basic evil. While they are unabrogated, hatred, hostility and war among groups will persist.

VII

We can now perceive that the original group organization within was such that as power to combat nature and subsist grew,

human degeneracy would grow with it. This momentous fact is but saying that *as mankind evolved materially and mechanically it parted farther and farther from nature's stern law with animals that the fittest should survive.* Degeneracy embedded itself ever more profoundly both in the structure of things and in the nature of man. It was degeneracy of intrinsic human character as distinguished from material aptitude and mechanistic fecundity. On these sides man flowered, *as man* he withered. I think the proof of this is furnished sufficiently by the supreme circumstance already noted — that when man's character and structure of life have all but wrecked him and his world, and threaten in future irrevocably to do so, he shows no purpose to alter either his character or his life fabric. Ages of world-possession by inferiors would produce this complete subversion of character. The mind becomes so twisted from its right formation that it cannot conceive any other kind of life than the base and perverted one possible.

The indescribably grave condition of the human race to which I have pointed is now illuminated from another side. Man not

only progressively conquered nature's animosity toward him, if I may so call it, but likewise defeated her friendliness. For nature's enmity, as he overcame it, he substituted his own self-enmity. He made himself a creature not only void of normal comprehension but, as it seems, devoid of capacity of normal comprehension. I desire to dwell on this with the new light our discussion has gained. If mankind has been outwitting nature's law for perhaps scores of thousands of years, must not that perversion of brain structure have by this time reached a formidable degree of advancement, so that it is no longer possible for man to change? Is not now the question one of human *capacity* to retrieve? Is not man's brain-and-character form so set in a wrong mould as to preclude the saving re-formation? The question ceases to be one of moral goodness or badness, and is that of *possibility*. We enter a field where the religious theories and prejudices that so worry man have no place. They are transcended. *We are solely concerned whether man still retains the structural ability to retrace his steps and redeem himself from a deformed brain-physique; whether that structural*

malformation of human mentality is physically unalterable and irremediable.

VIII

We shall be assisted by a glance at the agencies man used to outwit nature, and by relating them to one another. The three agencies especially noteworthy in this service were and are still *the group, selection,* and *education.*

Of the group almost enough has been said. Man contrived it so that it would allow the greatest human degeneracy consonant with escape from extinction. He sailed as near the line of elimination as he could and very often went over it, as is witnessed by the countless groups that have vanished, and the huge unnecessary sacrifice of life and health within the groups. Imposition, deception, fraud, have been the principles of all internal group organization. The plea of intergroup enmity has enabled each central authority perpetually to organize the servile as a unit of force against outsiders and then to use that force to keep the servile themselves under heel. Thus the servile are made to enslave them-

selves and are taught that no otherwise can the group and its blessings be preserved. They are unable to detect the self-evident deceit of this doctrine, because they are mentally weak through the starved character of their lives. Even so it is a miracle that they cannot see the truth. Were they developed, discerning, intelligent and strong, instead of degraded, dull-witted and feeble through servility, the nation-group which they so largely compose would be incomparably stronger. Their acceptance of servility is, therefore, a crime instead of a virtue — a crime against their group no less than upon themselves. In his mode of organizing the group man has cheated himself beyond belief, but of this I have said enough for the present. All classes are enslaved by the group and the group fetish.

CHAPTER VI

MANKIND THE PRODUCT OF THE UNFITTEST

I

NATURE could not have been defeated by man if he had not altered the law of animal selection. Man issued the edict that the worse should perpetuate the race and that the best should perish. He succeeded in executing this edict. *But who were the best, viewed from our present coign of vantage? They were the most versatile and intelligent thinkers. And they were the very class most industriously and successfully exterminated by the worse.* As fast as good brains in the higher sense arose they were felled. Their possessors were in some way interned or destroyed. Lucky were they to leave a child, and if that child revealed inherited genius oblivion or death was its destiny. This intelligent type should have peopled the earth to the displacement of the dull, inferior, and worse; but instead,

the intelligent, higher and better were methodically extirpated.

The effect on the race of this perpetual crusade against it was immitigably bad. In the sphere covered by the principle of rejection, namely the sphere of the higher qualities, deterioration and perversion would supervene. An indescribable product would result. A human species would evolve unbelievably contradictory, base, stupid, sordid, monstrous, yet in some respects astonishingly competent; in some of its strains torn with grief, conscious of its piteous infirmities, yet utterly blind to their cause and cure; a crude, stricken, warring humanity, sometimes vividly aspiring to an indefinable etherial vacancy, but almost always bitterly hating and hunting and annihilating the few choice elect who could guide the storm-torn, self-aborted race to light and life.

This automatic selection of the inferior for parentage was a much more thorough and radical process than we first perceive. It is common to blame Christian philanthropy for permitting the feeble and defective to transmit their flaws and vitiate the human breed, but bad as this is, the evil

I am speaking of is much deeper and greater. The destiny of the human race lay in the kind of brains uniformly chosen for perpetuation. In the course of ages the cumulative effects of the choice would be tremendous. Proficiency in greed, selfishness and brutality would constitute one selective principle: intelligence and the craving for an existence built by intelligence the other. The two paths would increasingly diverge with time until ultimately the races electing them respectively would be almost infinitely apart, and one be almost infinitely better than the other. A noteworthy point is that both of these spiritual types could reside in a robust physical nature, that selfishness and brutality might learn a fair degree of care for their bodily basis, and thus while evolving eminent spiritual perversion persist indefinitely. The type so produced would strikingly differ from the defective sort preserved and multiplied through Christian charity. The very flower of greed and cruel selfishness might come to inhabit a physique of great vigor and staying qualities.

II

The spiritual type which should have been chosen for survival and parentage was that comprising the most versatile and intelligent thinkers. These, in the human kingdom, are what the young born with new and needed variations are in the animal kingdom. The latter contain and cause animal survival and progress; the former, those most intelligent human thinkers, *would* cause and embody the greatest human progress, *if allowed*. Just as nature throws forth some better animal variations among many that are indifferent or worse, she creates in an aimless welter of commonness some higher human variants on whom depends human evolution. If these are sacrificed, evolution pauses, retrogrades, or shapes itself distortedly. Such sacrifice of choice intelligences instead of their nurture and exceptional repetition in offspring is the most fundamental defeat of evolution. It cuts off the stream of superior life at its source. It does with man as nature would with animals if she ceased providing them with variations. Were she to do this, animal species would practically lose their

power to alter and adapt themselves to new needs, whence would follow their extinction.

Man took the matter out of nature's hands and did this very thing with his species. He still is doing it. This act is, in truth, the most characteristic performance of man. If so, *how shall we define man's supreme function? As the slaughter of variation.* For it is much more than mere nullification of variation — it has gone farther and exterminated.

If, as we say, the best thinkers, the most intelligent, correspond to the best animal variations, the value of such thinkers is priceless beyond anything else that man has. All the things man seeks and admires belong to a lower scale. They depend on intelligence and perish without it. Improvement of intelligence improves and increases all other goods, however high and precious they be. Yet *most intelligence has been coolly sacrificed by man, and even its germs have had to fight desperately to survive.* We cannot wonder that man is what he is. We can only marvel that the human race has not died out wholly. The superior intelligences are those able to *see* what should be done. Most minds could not see this.

Destroy these better minds and the race must unfailingly go wrong. And *the finer minds were systematically destroyed or repressed,* so that the human race has infallibly gone wrong. How could it help doing so with its chart burned and rudder thrown away? The seeing brain of the exceptional man is like the air-eye of an army in war. Annihilate airplanes and an army is helpless. The human species has been busy, almost since it was born, putting out or bandaging its own eyes.

Intelligence is the organ that shows man what the animal cannot see, namely, what he must do to survive and thrive as conditions change. Only a new animal, born with a new aptitude, can in its sphere sense as it were blindly what the living members of the human species see clearly if they make the fullest use of their best individual brain power. *Death* is thus necessary for animal enlightenment, whereas man can change in the needed way *while living,* through his power of intelligent comprehension. But in point of fact man makes sorrily small use of this superb faculty, preferring to crystallize early in life, so that the hardened adults have to die before new ideas can enter the

species, and even then ideas, a fortunate few of them, steal in by accident rather than intention.

III

Through acquisition of the power to see, *improvement became the true function of man. In the human species improvement is the correlative of survival in the animal world.* For the animal mechanism survival is enough; for the human mechanism it is but a small fraction of enough. Survival fulfils the animal demand, answering to animal possibilities: but only improvement fills the normal human demand and satisfies its possibility. This is because human beings through intelligence can, voluntarily, go steadily on improving, whereas animals cannot. For the most part they have to be driven forward by the lash of environment.

Therefore man rises to the animal level only if he improves to the utmost of his latent capacity. If he neglects that he is below the animals, since they do all they can while he wilfully does much less than he could. Through this fact man has never accepted his human birthright. He has

never, like animals, made the most of himself. Rather, he has made the worst of himself. Power to improve steadily and indefinitely was the glorious gift to man when he escaped from animal necessity into human intelligence, yet never was a consummate privilege so spurned and repudiated. Hence man has never been man in the full sense. He chose barrenness instead, and elected decay.

This is the section of the original human stock that gained the upper hand and has peopled and controlled the planet for a thousand generations. Through control it could prevent the spirits repugnant to it from reproducing their type, and so could steadily drain the world of its best. The richest blood of humanity has always been poured into the ground. I am, of course, not speaking of the warriors, whose profession was blood and conquest, but of the thinkers, whose profession was intelligence and evolution. If the worse stock held the keys of creation and were forever weeding out and obliterating the best, despoiling the race of their posterity, what kind of a human breed would there finally be? Our kind.

Well might we linger for a moment on the pregnant reflection that if man had not abrogated nature's salutary law of survival of the best, the majority of those who got possession of the human world and generated its population would have been fated to perish, and with them their blemished breed. The higher and better, whom through the ages they extinguished, would have survived and peopled the planet in their place. The parents and propagators of mankind would have been the intelligent, the thinkers, those radiant natures throbbing with the love and energy of perfection and competent to achieve it. The selfish, greedy and brutal, the arrogant, domineering and exploiting, the slimy and reptilian, the shirking slaves of luxury and waste, the blind, stupid and brainless, the fatuous apostles of senseless delusions and puerilities, the stubborn, unteachable, petrified haters of change and growth, the conscientious perpetuators of primordial savagery and of ignorance confounded with deity, who in fact did survive, who gave their character to the human race, and whom we have to thank for ourselves, would have perished out of each generation

and would exist now only in the dim and detesting memory of a magnificent mankind.

But it was not to be. And perhaps you are saying that it could not be, because the intelligent have been too few, have appeared too rarely to people the world, that nature was too lax and niggardly in providing them. I will not pretend that nature was generous, quite far from it. Just that killed the high promise of mankind. But had her animal law prevailed, even amid the poverty of her gifts, the intelligent who did appear would have multiplied their kind and the brutal and stupid would have progressively died away through inability to hold their own; so that in following generations, both absolutely and relatively, there would have been a significantly larger number of intelligent personalities to repeat the process. And this increase of the best would have multiplied itself in each succeeding age and millennium, always catching up the still more superior units newly produced out of the preceding crop of the best, making them the basis of a still higher type. Ere long the base and brutal sort that did possess and populate the earth and inflict their nature on humanity would have en-

tirely vanished. After the process had continued for a time the most inferior individuals of this beneficent *régime* would have been far superior to the very best that were actually produced at the same period by the *régime* which did gain the day. This steady remaking of mankind in ever higher forms would have gone on until now, and yet would hardly more than have begun its stupendous career. By the present time we should have had a human race wholly beyond the capacity of the most constructive brains to-day alive even to formulate in fancy. Our world, too, would already be an inconceivably wonderful product of the highest and best of the surpassing human breed which the gross, base, cruel, stupid and selfish, who took possession of the earth, decreed should not exist.

CHAPTER VII

SOCIAL WAR ON THE YOUNG

I

We next approach the third method contrived by man for outwitting nature and nullifying her device for energizing evolution: Education. Into a human race that wants to be let alone and be spared the travail of improvement, nature flings a thin and discontinuous sprinkling of objectors and potential innovators. They are altogether the best thing that this crabbed, obstinate, blundering, myopic species of ours receives. I have called them its eyes and brains. They are a prodigious danger to misery, stagnation, degeneration and decay. Therefore these predominant evil forces must deal with and neutralize them. They must be subdued and sterilized. The race must be saved from the eruption of their benefits. If they are allowed to be at large the whole base and brutal order of things is imperiled. Some of them will be born

despite society's determined principle to breed mankind from the mediocrity of dull slaves and the stolid incapacity of unteachable masters. Therefore a machinery to prevent nature's best from doing any good must be devised, and that machinery is education.

The human innovator is not extirpated by education, but his variability is abolished in the bud and his improvement is brought to a pause. This is more helpful to the forces of darkness than killing him, for having broken and tamed his talents, these talents can be harnessed to drudge for the dark forces. This is what educated genius has always been doing, with a few rare and beautiful and savagely hated exceptions. Generally if the inferior welter owning the world could not curb them it killed them. But as a rule education does the work. It kills the soul. It is the destroyer of originality. This, of course, is because education is controlled by inferiors who *are* the world and who shape all its ways. I mean this in the sense heretofore described. Inferiors, because our brutal, cruel, stupid progenitors entailed inferiority upon us. Here we are, nearly the whole human world

undeniably made in their ugly image, and there is no hope of liberating posterity from that ugliness if we daintily shirk the stinging truth.

Education destroys originality by teaching the gifted variants tossed into being by nature that the ways of the inferior are right and the ways of the intelligent wrong. Righteousness consists in obeying the edicts of those who live on others — the preëminently worse. For there is some small virtue in earning your existence as a spiritless slave, but none whatever in wringing your existence out of slaves. As I write these words an edict is being called for to pronounce social innovators defectives by law. This enactment to save society from progress is demanded in the twentieth century of modern enlightenment and is not unlikely to take its place among the great preservatives of human degradation. An advocate of the suppression of social improvement publishes his plea as follows:

"I believe that society should frankly recognize the limitations of these men and treat them as we would any other feeble-minded who constitute a menace to the social order if left at liberty. The imbecile and the moron we do not

hesitate to shut up, and we should consider the statement of such principles as form the basis of [a well-known radical] organization as sufficient reason for depriving a man of his liberty and putting him at work under careful and stern supervision. . . . As in the institutions for the feeble-minded much good work is done by the inmates . . . many of the members [of this organization] can be made useful, but they cannot be left free to promulgate their crazy doctrines."

Education usually does the labor of establishing conformity before such a class as the foregoing arises. It teaches the imbecility of nonconformity before the tendency to originality gets a start, and it establishes an elaborate guardianship of repression throughout the period of flexible immaturity. The family, church, press, school, college, religion, business, and property laws are all of them esteemed organs of this great repressive education. Their entire work may be summed up as *compressing all children into the stunted, deforming moulds of their inferior parents.* The intention is to give children no chance to be intrinsically better than their strictured forbears, and the success is admirable and almost absolute. Children seldom break away, and if they do society gets after

them with its scorpion hue and cry or buries them under its grand taboo to guard the insurgent good in them from escaping and infecting the satisfied mass of bad.

II

Man's educational nullification of nature is a phenomenon not less astounding than the maddest freaks of humanity. What will most astonish us as we inspect it is the colossal size and intricacy of the educational forces organized against nature and evolution. If the same energy had been used in causing man to evolve that has been dedicated to preventing his evolution, what a race we should now be! In view of man's stupendous inversion of education, making it do the antipodal opposite of what it ought to, we may without paradox enunciate an elementary principle. *The animal races have been preserved by their incapacity to educate their posterity.*

Could they do so, animal parents, themselves doomed to perish because they are out of unison with conditions, would teach their offspring to disregard the new variations given these offspring by nature to save

their lives and preserve the species. Animal parents would require their progeny to adhere to all the parental beliefs and habits and behavior however misrelated to new realities and fatal, and would be scandalized if their young were not the spiritual chattels of their begetters even unto early death and race deletion. The very idea of this in normal animals, to whom we attribute rich common sense, seems laughable to us all. And yet we stoically do it with grim paternal solicitude to every generation of human young. Our ancestors began the process before a sense of humor originated, and it has never since occurred to mankind that "it is to laugh."

The youthful animal is rescued from the law of its parents either by never knowing them or by soon escaping from them. Hence it is free to follow its own brightest innate impulsions. But the human young, welded by weakness to their pedigree, are enslaved to the law of their parents, which is usually deleterious and obsolete. And the more obsolete it is the more stubbornly and intemperately do the parents insist on the child accepting it. For the lower and farther out of date parental quality is, the more

zealously does it believe in itself and make a god of its unfitness.

III

The primary objection to this spiritual slavery of the human child to its parent is that human parents have consigned themselves to the sovereignty of stupidity. They have accepted evil as necessary and they like it. Otherwise they would abolish it. They do not want the right kind of a world and they keenly dread that their children may become contaminated with wanting it. They tremble lest their children find them out and know them for the humbugs and lovers of wrong that they are. This would lead to an anguishing war between generations, which they believe can only be averted by smothering youthful intelligence. There certainly will be an earth-shaking revolt of the young against their seniors if ever the young shall learn how they are defrauded.

For we may say that the young have great and shamelessly denied rights. *Their rights entitle them to the best world there can possibly be.* If the seniors could have their own depraved and degenerate world with-

out forcing it upon their successors, they would be less guilty; but that is impossible. They are contented to live in grossness, baseness, cruelty, mutual enmity, and to make life sordid, selfish and despicable; and they do this solely because they have not the will or wish to change. *But to entail this squalor upon their progeny, so firmly to organize life that their progeny have no choice or avenue of escape, this, when fairly examined, is seen to be infamous.* So it is, however divine we may fancy filial piety to be. What is there lovely or divine in piety to a parent who educates you to be either a gouging master or a drudging slave; to practise brutality or submit to it; to live on your fellow mortals, grinding and debasing them, or to allow yourself to be one of the groveling throng cravenly lived on; to believe that this world is of contemptible import and that you are pausing here as a criminal on eternal trial; to imprecate and extirpate intelligence and make your own stupidity your god; to live for froth and folly and show and to consume in sinister luxury and frolic the wealth that would regenerate the world; implacably to battle against evolution because it would compel

you to part with some brutal personal privilege which to your meager soul is the quintessence of life? You are asked to pledge your allegiance to all these abominations in order that you may not hurt the feelings of your parents.

Parents do not realize, is the apology made for them. We are studying effects, however, and motives at the moment are of very secondary import. Suppose a parent to become mentally deranged, a prey to the hallucination that poison is the best food for his infant child: does filial tenderness require his older children to permit him to poison the child in order to spare his feelings? We have seen that most adults, through the aborted development of the human race — their vast procession of self-aborted ancestors — are structural defectives. For us this condition is a disease, and our concern is to study it objectively, not to allow ourselves to be switched aside by emotions that would mask the issue and combat the cure. Parents may poignantly feel for the welfare of their children, and that the majority do we heartily concede. Yet the program they formulate as welfare may be perdition instead. In such cases if

parental love is allowed its way, the offspring will be blasted, and it is then no detraction of love to thwart its specific aims. Assuming the love to be pure and sincere, the only way to fulfil its desire is by restraining it from ruining its object through the aberrations of its intelligence.

IV

It is necessary to define this unequivocally because parental affection and cognate filial duty stand high among the chief strongholds of all wrong. The youth whose fresher mind penetrates the fallacies and iniquities of his father's generation and resents them is exhorted to silence for his parents' sake. "They have done so much for you," he is reminded. "Have they not struggled heroically to hand on to you undiminished all these abominations? Can you be so unfeeling as to decline to accept the odious burden of the mangled life they have blindly lived and to pass their unconscious infamies on to your offspring in due time unabated, as they were thrust on you? Heaven save you from such cankering ingratitude!"

Our social system is a network of folly bringing on man nameless suffering and degradation, but the adults are entrenched in it and have hardly another sincere interest. It is their life. Take this toy from them and what would they have to live for? They would feel supplanted, useless, superannuated and dead. They are wonted to move in a machinery that generates baseness, wickedness, degradation and consummate depravity; rottenness is the medium they expect and have adapted themselves to; rob them of it and they would feel like lost souls in perdition. There are worms and other animals that thrive best in a medium to human beings objectionable. Likewise human adults can harmonize so well with social rottenness that it seems to them beauty, necessity, and the best work that a divine artist could think of. There is no doubt that the worm just cited has the same mind about its world. For the worm its revolting medium does seem to be the best of all possible worlds. But we know that the same is not true of human adults who are equally wedded to revolting social rottenness, despite their loyalty to it and keen appreciation of the pleasures and privileges

it provides for them. We know that they have infinite possibilities of loving and delighting in a world clean and rational and beautiful if they could be weaned from the ancestral slime in which birth embedded them. At least we think this, at least we hope it. Strong in this hope, we think that they ought to be given the chance. We know that they are too deeply perverted by the corruption which has surrounded all their years to provide the chance for themselves. They are stained and so hardened that help must come from without. They are frigid pillars of petrified greed.

V

Now this is where human children have their specific and supreme function in our profoundly perverted age. *Their function is to redeem their parents.* They have not yet become affianced to rottenness or learned to appreciate its good points. Political Economy has not yet sunk in. They still love loveliness and know the value of mighty fundamental things which no longer exist even as memories for their soul-seared parents. False theories and starving pur-

suits have killed them. The work demanded of the new generation is a rescue excursion to the North Pole of these frozen hearts. A crusade. The analogy goes farther. From privation and cold these frozen adults have also lost their reason and will fight not to be brought back and saved. And one of the deadliest weapons they will use is filial piety. They will make the young feel that they are shamefully wronging the grown by trying to rescue and thaw their frigid spirits. That is the blistering irony of it.

It is also something more than irony, something less amiable, something cynical and sinister. The parent generation insists that it alone knows what is best, not only for itself but for all, not only for now but for all time and super-time — eternity. The casual circumstance that it is grown up gives it the keys to every knowledge finite and infinite, spatial and spiritual, present and future, actual and impossible. This is another paternal weapon. It is contumely to suppose that parents do not know everything, not because they ever learned it, or have the capacity, but as a heavenly infusion of grown-up-ness. It is

lese parental majesty to imply limits to their mental infinity.

I speak of this to show how great a bulwark of the world's existing rottenness it is. The rottenness cannot be seriously assailed without imputing it to parents, who take all criticism of the planet to heart because they consider the world particularly theirs and are slaves to the megalomania of maturity. The outcome of their complex of sentiments and supersensitiveness is that the law of the world must be and remain their personal selfishness. Hard as the saying is, that is what the whole matter simmers down to. *They are entrenched in the very potent fact that virtually all the property of the world is owned by themselves—the grown and the old.* Youth is generous, easily deceived, does not know its rights. It is deluded by the humbug perpetrated on it by the hoary, because it believes in the hoary. There is an ancient command which promises a reward to those who are beguiled by their parents. Possession of most of the earth gives these seniors the whip hand so that the young and new have a very slight chance against them.

VI

There ought to be a great literature on how the mature have used their property power toward the young. It would find the relation to be one of the greatest of slaveries. It would find the young so terrifically robbed that at a very early age most of them begin to rot. It would find a large percentage of them living, toiling and despoiled like prisoners of a savage foreign enemy. All those not born in a golden cradle would see opportunity barred except to the brilliant, but it would not be brilliancy of intelligence or grandeur of character that would open the gates, but the grandiose glitter of competence to get gold. All eminent powers of brain and soul would have to bow before this low aptitude, give it precedence, be lackey to it, kiss the hem of its garment, and beg of it permission to exist. And for the most part that permission would be scoffingly denied. *For seldom is this keen acquisitiveness mated with any of the grand faculties.* That is what the literature I speak of would discover. And far more than that.

It would discern that *the most flagrant*

conspiracy of man against man is that of the old human creatures against the new ones. Ask yourselves what scintilla of common sense there is in letting one generation appropriate everything there is on earth and dispose of it as they please with reference to the next generation. Any stupidity, injustice, indecency that generation one adulates can thus be nailed on to generation two. Any crime primeval ancestors hardened into a nature's law can thus be transmitted from century to century with aggregating sacredness. In proportion to a person's stupidity he sees a law of the universe where there is none. And the chief duty of the stupid is to see that the young do not escape the damnation of these nonexistent laws. Why must a newcomer to the earth fight at incredible odds the high-walled sordid selfishness of those who got here first and wrote themselves a title-deed of the cosmos? *Why must enough vigor to regenerate everything be wasted by the new in merely gaining a bread-and-butter basis before they can begin to exercise their powers for world improvement?*

There is only one reason, and that is the hardened greed and mental blight of the

old. I am not speaking alone of that confirmed hoggishness of the absolutely selfish wealthy worldlings which all decent people abhor, but also of those who take advantage of the inherited moral code of greed in any form or conspire for its continuance. By the time "the new" succeed in conquering a food basis most of them are perverted into surrender to the greed-code and others are worn out. Inoculated with the poison which, corrupted by conformity the old distil, the new are spiritually sterilized and thenceforth have no creative power left.

It is the unspeakable crime of this that ought to stab and rouse us. *Every fresh generation is damned and drastically spoiled by its predecessor.* The loss to each spoiled generation cannot be painted, but it is all the space between magnificent happiness and power in a world perfect and refulgently alive, and our black world of disease rampant, greed raging, infamous injustice, slain talent and fiendish war. Each elder generation robs the younger of the first of these lives and damns it with the second. Yet each parent generation is hallowed guardian of the younger and thunderously protests that it loves its off-

spring! For the good of that which it so loves it makes this earth hell. *And it forces the hell on its children, crucifying such of these as demand that the Augean world be cleaned.*

So this is the substance of the claim that the parental generation has to the love of its children. A filmy, insubstantial, fraudulent claim it is. The potential heritage of the world's young is unspeakably good: parents cancel that and hand them a heritage diabolically bad.

Since the supreme object of civilized man is to emasculate life for himself, he believes that the gift of an emasculated life to his children is the rarest jewel that he can transmit to them. Therefore the great human institutions. That each parent generation may emasculate the life of the next, the imposing institutions of civilizations have been ponderously evolved.

What the parents cannot do through the monarchical power which the family confers on them, the school, church and religion ably assist them to perform. After these the iron property system and its laws do the rest. The synthetic work of them all is emasculation of human life.

CHAPTER VIII

HUMAN SLAVERY TO THE STUPID

I

WE might sum up the evil work of the iron property system by saying that through innumerable devices it has obtained control of man's spirit, corrupted it, deformed it, defeated it, destroyed its beauty and growth and nearly its life. If a field is robbed of its fertility, we can plant seeds, but they bring no harvest. If we select some seeds and place them in a mass of fertilizer without earth, they will develop a valueless monstrosity only. These two things mankind has done with itself. The seeds are human beings, the world is the field, wealth is the fertilizer. The iron property system does not spread fertilizing wealth with a view to obtaining the best and greatest human crop, but the reverse. Its design is to get the meanest and worst crop. And it succeeds infallibly. First it gathers quantities of wealth into immense

heaps, in which it places a limited number of seed selected by accident and whim. Inevitably the products of this improper soil are monstrous. This in the strictly scientific sense. Elements firmly essential to a balanced and well-made being they lack because their roots are in riches only and not in the substantial earth of humanity.

But the second disaster is worse. Because wealth is piled in mountains here and there to pervert the few, there is only enough fertilizer left to supply a thin layer of enrichment to the soil in which the many must grow. If a child has but a quarter enough food his stunted development will tell the story. You may point to other children diseased from gorging, and making bonfires of superfluous food for amusement, and tell the stunted one that his function in life is to provide the food for these bonfires by going without it himself, *and you will be using the science and consolation administered to the stunted many by Political Economy and emotion-religion.* The objection to both is that they thoroughly emasculate mankind. You have the vast starved and stunted multitude and you have the fantastically plethoric few, stunted

from innutrition in some parts and revoltingly hypertrophied and purulent from stuffing in others. That is your human race. A product so silly and diseased and deformed that it is grotesque and ghastly. It is ghastly because the ridiculous deformity is so wholly self-imposed and man so fond of it that he cannot see its ghastliness. *Through the fanatical abuse of the human fertilizer, wealth, laying it on thick enough to smother here and thin enough to starve there, we have no human beings. All are but prostituted disfigurements of man as, with honest, elemental intelligence, he might be.*

Do not interpret this as word-play, for it is exact. Your belief that the human seeds midway between the two named extremes, apparently mediumly fertilized, are normal, is gross error. Man differs from the plant in this, that for any human individual to be well-nourished, the whole field in which he lives must be right. For some this is a hard saying, but it is the truest of truths. It is because each man's roots spread everywhere and require to be fed from everywhere. As it is, roots that reach into the super-rich class bring back poison,

those that invade the poverty class bring the pollutions of anæmic deficiency.

But we have a mordant test of this medium type, and that is their characters. We need but look at these to see that they are a compound of stuntedness and monstrosity. It is inevitable. All about them, the very most conspicuous eject of our vain civilization are the many million masses, every unit of whom is dwarfed in spiritual stature and starved. *Human beings who can unnecessarily endure and endorse the fact of that are degenerates.* On the other side of them are the superfertilized deformities, bloated with richness which they cannot change into man. And that middle element which you call normally human can see and tolerate these. Moreover can toady to them, envy them, copy them, and make becoming like them the goal of their toil. These compliant shadows you name the normally human!

Yet this sycophant middle type must be judged generously. To live decently, to think soundly, to grow humanly in such a medium is not merely hard but impossible. *The degrading use of precious wealth by its monopolists curbs and kills all the great*

work this wealth might be made to do and compels all people to fester in a slum-world and to shrivel into slum characters.

II

The increase of wealth under the yoke of this debauching iron property system has, therefore, been a curse to the human race. It would be better for civilized man if nine-tenths of what he has amassed were burned. For his civilization is matter and not mind. It is brainless and spiritless. It is a thing of sordid substance, applied to murder talent and soul, while it bloats the belly and tickles to frivolous laughter. This is the spirit of civilization. It is a scaffolding of sham riches piercing the sky, whose destruction would free man.

In some measure the war is effecting this salutary destruction, having up to this time consumed almost two hundred billion dollars' worth of wealth; but man's stubbornly bad character holds out firmly against the lesson and plans to reconstruct the world exactly as it was. *His prevailing thought is not emancipation from enslaving riches, but restoration of the same rigid slavery*

to them. He still desires the iron property system to live and continue its curse.

III

I want to insist strongly that there are two human slaveries to wealth, two nooses with which civilized man hangs himself in his own affluence. Besides the dismally stupid property system which is one noose, there is the host of superfluities which is the other. *The progress of civilization has been the cumulative enslavement of man to what he did n't need.* It is amazing to study the evidences of civilization which scientists adduce. If civilization is, as I have said, progressive spiritual degeneration, these scientists are right; but they idly imagine that civilization is health and growth. They exhume evidences of ever-increasing waste of time and fabulate human growth out of that. Just what man has done, his great specific achievement, is, advancingly to teach himself to spend more and more of his time wastefully, and to spend that wasted time more and more intensively wastefully. He has adorned this waste with imposing names and poetic laudation,

reared out of it a ramified fabric of art, divided the waste into sections and departments, written histories, sciences, appreciations, religions and prophecies about it, the whole of which could be condensed into the one naked science of deadly human waste. *Church and Trade, wedded, begot Waste.*

It is useful for the child to twiddle his fingers and beat the air, but not to do so all his life. Civilized man never got beyond that stage. He is doing it yet. It is twiddling fingers to do and make things that man would be healthier and stronger without. It is a finger-twiddling to finger machines, needles, tools and other instruments for these wasteful and fatal ends, *or to use* the things created by such supererogatory twiddling. There is in this thought a truth that will some day tear Political Economy to tatters. About nine-tenths of human energy is spent in these multifarious twiddlings and air flagellations. But man says he would not be happy if he did n't have the puerile things he makes and perform the monkey-grade follies he loves. This is untrue, for what hurts him deprives him of capacity for a greater and better happiness. After achieving virility, he would find no

pleasure in his present monkey-work stage. He would despise it, and hate himself for ever having loved it. Civilized man has made himself a sissy, and a sissy can only be happy with sissy joys. But make a man of him and sissy actions and possessions can no longer delight him at all. He will see that they are but twiddling fingers and the hollow witchery of brass rattles.

IV

And now let me go back and connect this with civilized parentage and filialism. *Parents teach all this idolatry of rubbish to their young. Civilization is the unlimited creation and worship of material things.* It is in this way an omnivorous energy-absorber. If energy is spent manipulating and amassing matter, it cannot go into generating intelligence. All energy used in creating rubbish as above defined is stolen from evolution. If, now, man's mistaken desire is prevention of evolution, no surer method can be found than deeply driving the rubbish-habit into the young. Ruled by that habit, they will afterward devote their great surplus power to the

evolution of rubbish instead of the evolution of themselves. If the original curse was sin, the subsequent curse was rubbish. When that got man in its grip night settled down on humanity. Rubbish then began to chisel the character of the human race and has never laid down the tools. As truly as the ape is determined by his tree life, is man fashioned by his rubbish life. *Never in all the human age did men sit down to decide what is worth while and what is not.* They simply plunged ahead delirium-stung, chasing what pleased their foaming fancy. Later it came to be principally pursuit of what would sell, and that meant fancy swollen by the gas of the profiteer. Thus the most accidental and planless thing existing is civilization — except its product, man.

The family plays the part of instilling the rubbish habit at the age when impressions sink their sturdiest roots. Young vigor needing to be sacredly husbanded as nourishment for variations, is dissipated in a sordid race for worthless things, or is harnessed and exploited by masters to drudge in worthless creations for others. Children are helpless when their venerated parents

mould them into this sullying life. At what judgment bar can parents ever adequately answer for the wrong they thus do their pliant and confiding offspring? The poison fed is subtle and imperceptible. It induces a state wherein the fine and high things are abhorrent because they encroach on the inappeasable appetite for low things and follies.

I am not implying that the majority of parents have even an inkling of this very fundamental family function. It is veiled in deadening draperies of gracious sentiment. Neither do they know how potent a factor it is in the slavery of the modern toilers. Like all normal civilized children, those of the industrial bondsman are reared to worship and want a flashy complex of foolish stuff and to measure their worth by the amount of it they can accrete. Being saturated with the craze for rubbish as the consummation of a proper life, these children of thralls become thralls to the theory of rubbish, *and so, enslaved to the theory, they are enslaved to the possessors of the sources of rubbish — the rich.*

In this manner the rich become supreme masters of the many, not by force, but by

cunning inculcation of a false standard of wants in the many.

Here we get an inner look at the essence of civilization from another elevation. It is the product of daring psychical tricks no less than of stinging physical ferules. There is another family feature, too, in this manufacture of the thrall. The family teaching of reverence for superfluous stuff makes the slave believe that it is right for him to toil out his life creating such stuff for his masters. And here you are, for so the rich are absolute sovereigns of all human life. By a diabolical perversion of the mentality of the many, making them dancing dervishes to folly, the multitude are more solidly shackled than they would be if manacled in iron.

An equally deep depravity, staining parents of all classes, is the conviction that they serve their children best by amassing for them the means of obtaining worthless things. They thus not only squander their abilities and deprave their children, but they narrow their vision of values down to their minute family flock. They become selfish, infantile and reduced, losing the big values of life which reach out world-wide,

neglecting their development, and so, even from the selfish viewpoint of caring only for themselves, living as deluded fools. *A man's self now includes the world, and if that is n't right, his private and family concerns are wrong.* Because selfish individuals have declined to set the world right, twenty million civilized parents are now grieving the loss of beloved sons, mourning their broken and penalized family circle in this uniquely monstrous civil war of the white race. They thought that if they made the bars and locks of their private family cage strong, they could safely let the world rot. To leave the world vile as civilized man has done, is like building a palace and leaving the land around it cluttered with filth and pestilent decay.

But the adulation of rubbish which causes rottenness is the mania of civilization. We may say that it *is* civilization. A starkly devilish mania it is, so ingrained in all but a few chosen parental minds, even of the throng too hopelessly poor to indulge it, that its expulsion would require a super-Hercules. Do not many parents mainly see in their children the prospective providers of rubbish for them?

V

The property system, now marvelously seductive and intricate, teaches this stuff-worship by coaxing a multiplication of senseless wants. It has made "business" a stupendous incubator of such spurious cravings and a hothouse nursery for forcing them to the utmost size. Yet does not the origin of the infinite-want system lie farther back? Are not these domineering lusts the spiritual reflex of earlier physical compulsion? Formerly the slaves were constrained by brute force to produce luxuries and excess for their masters; then by grafting desires of the same kind into the slaves themselves, outer force to drive them became superfluous because the inner wish goaded them more ferociously.

If the fact can be seeded into the slave mind that superfluities are abominations, that working to create them for others is as great a crime as using them oneself, the slave will stop producing them, and in the twinkling of an eye the great system of civilization-slavery will melt away.

"The gift of our people is to be able to look all round a problem before we take it

up in action, and then to act when reflection has done its work. . . . To sum it all up together, we may boast that our commonwealth is the school of the civilized world. Each citizen of our republic is endowed with the power in his own person of adapting himself to the most varied form of activity and life with consummate versatility and ease."

The greatest Athenian historian wrote this. There exists in the modern world not even such an ideal. Of its reality we have nothing. For the Athenians were not slaves to matter as modern man is.

CHAPTER IX

NATURE'S REVENGE ON MAN FOR CHOOSING STUPIDITY

I

RELIGION and education supplement family and the iron property system in shaping each new generation into exact likeness of the old. They are, therefore, weapons of the grown against the young, intended to keep the young from becoming variants or mutants, an event which would disturb the comfort of the seniors and crack the foundations of their perverted system of being. They are contrived to prevent the young from becoming themselves. Of the two, religion is more hostile to the young than is education, but both are so inimical that they annihilate what is richest and best in each age, annulling its magnificent promise.

This charge is grave and I am required to substantiate it. I have in part already done so. *They work their devastation by instructing youths that the prevailing struc-*

ture of civilized existence is right, and by drilling them in its grooves. Family and the iron property system force the young into this frame, religion and schooling bring a new set of sanctions and flood the reason and emotions with them. In this task both schooling and religion are conducted by the senior generation, which, through perversion, believes in the rightness (or at least the policy) of its theory of life, and inflexibly wills that the young shall wear its chains.

Religion and schooling are ultimately identical, being parts of one whole — education. The divergence is that religion is education reinforced by a supernatural hypothesis and employing superknowable sanctions, while schooling organizes the sanctions of this world. Religion arose in the chaos of ancient mentality, before ideas had definite outlines. Man's early incapacity to form clear ideas produced supernaturalism and its expression, religion. Present religion — I am speaking, of course, of our emotional-worship religion already described — is the survival of supernaturalism, evolved to be sure, but the same in ultimate texture as its original.

The fundamental quality of religion is its unchangeableness. Its strength resides wholly in that, like Samson's strength in his hair. It is divine because it is unalterably perfect from the beginning. Otherwise it would be the work of man. Its very preservation, therefore, depends on the tenet of its changelessness, and in this we find the cause of the infinite confusions with which religion has crowded the world. Religion married two ideas that had no legitimate affinity and thereby set man wandering in impenetrable fogs, where to this day he stays. In one respect religion resembles a nation's written constitution. The constitution embodies almost perfect wisdom, discovered formerly and almost unchangeable; religion embodies completely perfect wisdom, delivered formerly and wholly unchangeable. The unmarriageable ideas illegitimately joined by religion were "unalterability" and "perfection."

To keep religion intact and unimproved, a particular organ was required. In the civilized races to which we belong, the organ appropriated for this purpose was the church. As a memory, tradition, or mere written record, the originally defined

character and will of the supernatural could not have continued unaltered. Hence in its very nature a church as matured is the most reactionary and obstructive of all institutions, for it is framed on a cardinal misconception both of universe and humanity. It thinks in terms of a static universe and therefore exists to keep it static. Believing that this static universe once pronounced its world-long will regarding man, the church visions its mission as herding mankind into this eternally fixed divine enclosure and locking it there. Each generation is thus a safe photograph of the last. Variation and mutation are securely debarred.

II

Try to imagine the animals possessing a civilized religion. It would inform them that nature had endowed them with a final and perfect variation to which they must forever unalterably adhere, that the perfect variation fitted all future changes of condition and environment so that no new adaptations on their part would be required, and that any animal thereafter harboring the fresh variations born in it would be

punished with perdition. That religion would quickly exterminate animal life. Whatever through environmental leniency survived, would be static and degenerate. From that moment all evolution would cease and all change would be perversion. Nature saved the animals from religion through forcing them to follow their best variations by killing those that lacked the right ones.

We learn from this animal comparison that human religion, to be man's helper and improver, should have allied itself with instead of against variation and change. It should have been the nurse of mutation, seeking it tirelessly, guarding it from all enemies. It chose to be the greatest foe of mutation, and so made itself man's greatest foe. This was a perverted use of the supernatural idea. In ancient times that idea had a content nebulously vague but domineering in its influence on man's mind. That power might just as well have been used for evolution as against it. Placing it against evolution, which was man's act, was one of the worst of the many human blunders assembled by history for us to grieve over.

Owing to this fatal ancient error, what religion has always needed is the redemption of the supernatural. Whatever force remains in the supernatural conception should be detached from its false alignment and assigned to undoing its past. Its future work should be the reverse of that past. Its task should be promotion of discovery and promulgation of change.

III

If this redemption banished and obliterated one supernatural, a fictitious and baleful one, it would confer transcendent genius on man, and would open a relation with the universe which he has left practically unexplored. *All new revelations of the universe come through new variations and mutations. If man wants many and deeper revelations, let him multiply and improve his mutants. Let him, if he can, at length reach that high stage of communion with the essence of things in which all living men will be mutants.*

The manner of man in going about life is very strange and foolish. He tries to pry open the cosmos with his fingers. He for-

gets that he has a brain. He forgets that the cosmos cannot be cut like an apple with a primitive piece of flint. He forgets that it is inflexibly incommunicative to all human dulness. But he could realize this if he would reflect how much farther into the soul of reality he sees than do animals.

And this is because variants and mutants have added space and power to his brain. He can go on adding space and power. He has only begun his psychical expansion. Does he think that he must stop here? Doubtless the apes thought they had reached the limit of intelligence and that there could be no brains above theirs. Man is at once so wonderful and degraded a creature that he is plainly merely a bridge between the base and the sublime. In natural possibility the high is in him, but as yet degradation is his natural state.

CHAPTER X

MAN'S ABOLITION OF INTELLECT

I

The supernatural was captured by mediocrity. There is immeasurable significance in this fact. It gave mediocrity control of all the vast powers attributed to a superworld. Whether they did or not there reside is not the vital question: people believed they did, and yielded in fear and awe to their commands. Mediocrity was the executor of this great estate of supernatural power. Mediocrity set the face of the supernatural sternly against change; set it in favor of perpetual repetition of the old. Keen but not great minds there were who interpreted the supernatural, but the higher control of these minds always rested with mediocrity, and the authoritative mediocre intelligences drew lines which interpretation must not overstep. These lines prohibited the cultivation and tolerance of variation.

That is to say, *on the prodigious authority of the supernatural, mediocre minds indicted and tabooed evolution, of which the primary law is variation. In this event evolution received its death-sentence, for if the orders of infinity are that man must not change, there is no help for it.* Mediocrity will not try to change, and the attempts of the intelligent to do so will be strangled. The deviators, that is the variants and mutants, the higher intelligences, the great spirits, the rebels and pioneers, who are the rightful leaders and true deliverers of men, will be swept to oblivion by the swarming hordes of angry and revengeful commonness. And that happened.

I have suggested as alternative the capture of the supernatural in its vigorous infancy by the superior mutants, who would have identified it with fearless change and aggressive growth. The vista opened dazzles the mind. We perceive mediocrity conquered and banished. Nothing would have been too sacred to overthrow; the chief business of man would have been the search for and suppression of defects in himself and the world he makes, in society, his creation, and in nature, which as his

mother should be made perfect. The word "sacred" would never have been coined; or if thought of, would have been the affirmative trade-mark of stupendous discovery, invention and construction. What malignant demon sported with man when mediocrity defeated genius in the duel for possession of deity?

Religion takes command of the welling emotions of the young, of their hunger for goodness and aspiration for the best, and turns them away from the greatest good life offers, turns them against it, so that their life to the end goes wrong. For the great good is not comprehended by religion and does not fall within its elected sphere.

II

When nature delivered the world over to man, she might well have assumed that he would look at things straight and continue the great work that she had done with animals. Had nature been conscious and able to think, it is unlikely that she could have dreamed that man would speedily shackle himself with more rigid fetters than lack of intelligence had imposed on the

lower brutes. It was inconceivable that man should chain himself to an immovable thought and wear out his spirit walking around it, adjusting to that hardened thought all his faculties, powers, dreams, aspirations, emotions and intelligence. He did this by creating granite religious beliefs and binding himself to them.

Out of this fatal act grew a mind- and character-destroying habit—the habit of indirection, adjustment, compromise. *All man's thinking was censored by certain fixed ideas, and most of his brain vigor was consumed in mental windings to dodge truth.* His mind revolved on its axis instead of advancing. He was always coming back to the same spot. He cultivated ingenuity without growing, for the mind exercise he allowed himself was like solving puzzles. In tying himself to a fixed thought, he had decided that he already knew everything capitally worth while, and that made his chief business in life not to learn anything else lest it should weaken his hold on the immaculate pearl—solid, universal and eternal certainty. Whatever new thoughts, discoveries or experiences forced themselves into his offended intellect against

its will, had to be surgically minimized and mangled until their worth was lost and they were merely reflections and confirmations of the coterie of preëstablished absolutes already in possession.

Such work as this was merely carrying psychical sand back and forth. It was not thinking, but was artificial mental gymnastics to inhibit thinking and evade its visions. It was war on intelligence. Whatever fresh thing seemed particularly true, man had to prove false, and this kind of self-stultification from piety turned him into an internal swindler from principle. His intellect lost capacity for organic honesty, and the more honesty and intelligence he parted with the more did he believe himself pleasing and similar to infinite honesty and absolute intellect.

Apart from the measureless retardation of human progress and prodigious waste of constructive strength through this basic error of religion, man was plunged into mental impotency by its action. He was shorn of psychical daring. In his distinctive sphere, intellect, he became a tinker instead of a thinker. He did not create, he patched and repaired. He grew to be an arrant

coward in his own exalted domain — intelligence. He lived in a spirit sepulcher, and before letting his mind move, he had to assure himself that it would collide with no dead bones. Thus he lost whatever of the faculty of directness had been left him by the disasters which he had invited in still earlier times.

III

In proof of this, view his present-day method of dealing with all great problems. First he denies facts unblushingly. He denies the existence of evils that blacken the earth and whose stench rises to heaven. This is not because he does not sense them, but because a brain wall separates what he sees or smells from the power of confessing it. That wall is a dead connecting nerve. He appears to be a vicious and infamous liar, but though a liar, he is one from atrophy and not infamy. For æons his human progenitors have been running away from all that is real as diligently as his animal ancestors ran to it, and now he pays the price. The truth is not in him. It was torn out of him by the religious mis-

take of his primitive parents. He can no more look truth in the eye and say "That is truth," than he can look on the sun at noon.

Having first denied the most odious evils, he next minimizes them. Then he denies that the victims of them suffer. Then he affirms that the suffering is good for them. Then asserts that God would not have made them suffer without a divine though imperceptible motive. Next, says that the evils cannot be remedied by man, and that the fact they are not remedied by God shows he does not want them remedied. Men must therefore keep their hands off, and those who advantage from the evils are justified. In fact, he avers, a deeper religious insight reveals the causers of the evils to be agents of God in the process. By not a very large leap it thus appears that the evils which blacken earth and spread their septic odor to heaven are the greatest blessings we possess, planned, sent, approved and propagated by Infinite Love.

All this to a straight-thinking mind is villainous *n*th power lying, but in truth it is the innocent lying of minds that cannot help it, whose lies are irresistible mechani-

cal reflexes. Lying it is, but the lying of ancestors speaking through the helpless though knowing lips of the living.

Hence modern man is totally incapable of gripping any great evil and rooting it out. All he can do is to pluck off a small leaf of the offense or sever a small root, and after more years of chastening pain, charily repeat the little act, and so on quiveringly *ad infinitum.*

IV

I trace this in no minor degree to the subversion of religion in primitive times, which trained men to see in spirals and think in curves; which taught them to adore shifts, to subterfuge and skilfully dodge; to love the logic of epicycles and practise psychical boomerangs. They looked at no problem straight with clear, direct, emancipated eyes, but always through the rigid lenses of categorical antiquity, and with antequated magic sought to solve everything, rejecting lucid thought, the living magic of the living hour.

The one truth which would have saved the world and them they never saw. *This*

was that the religious ideas they anchored to were themselves thoughts, produced by the brains of men like them. If these ideas had any value, it was because the minds which created them thought straight and clearly, *and were not manacled to the visions of their precursors. They acted on the law that each generation must be its own truth.* Why, then, if after generations wanted truth, did they go back to this particular generation and say, "That generation discovered it all; there is no more for us to learn"? Their doing so was the shattering stultification of the human spirit. And it was also mutinous apostasy to the revealing minds of that ancient generation to which they tied. For those minds had marked *the way,* and the way was *not what they said, but what they did.* It was their process. What, then, was that? They rejected and transcended their predecessors and reaffirmed (in their deed) the supreme principle that each generation must be and discover its own light. It will hand that truth on, but for no longer than to-morrow, when it must be returned to the crucible for a newer and sterner test.

Therefore there has never been loyalty

to the founders of the Christian religion except by those who rejected them. And the chief renegades to these founders have been the organized perpetuators of their principles—the Christian Church. The tragedy is that many of these perpetuators meant and tried to do supremely well. We revere them for their splendid intention, and grieve that from the very earliest hour the method of the founders, which was a torch handed by the past to them, not lighted by them, was irrecoverably lost.[1]

So Christianity formed itself into a steel sphere about mankind. There was to be no more discovery, there could be none. The universal discovery had arrived. The final and absolute mental mutation of the human race had delivered itself. The book of light was closed because there was no more light. The universe had drained itself into man's little cup and was exhausted. Infinity had reduced itself to the superinfinitesimal finitude of human brains that were only a few days out of savagery.

The attachment of sacredness to this error

[1] This and the following paragraph are to be read with the contents of the note on page 62 in mind, to which the reader is referred.

renders it the most difficult of all to correct. Psychologists should turn their delving irons into the subconscious regions of sacredness. It is the great deceiver of man, his peerless mocker. Of all drags on human progress its mass is heaviest. It has not been analyzed; it is an inchoate explosive sentiment doing Frankenstein work in the modern world, for whose credentials and even right to be, no one searchingly inquires. It is the all-strongest guardian of wrong. The only sacredness possible is the truth of the present generation and the present hour.

Nature says this plainly to the animals, guardianship of whom she has not lost. She says to them, "Your life depends on the variation you have to-day evolved. No organ or impulse your ancestors gave you can preserve your being if it does not fit the new realities of the now. Away with your scriptures and traditions and religions and dogmas and habits and virtues and devotions and adaptations, and obey the newborn variation I have endowed you with now for the first time — or die."

V

Between the animals and man there is this wide difference. To get herself obeyed by her animal family nature is driven to the device of prodigious slaughter. Her method is clumsiness itself. But man potentially escaped her clumsy and cruel clutch when intellect came, lifting him upon the ladder of self-determination. True he tied himself to the first rung, and lies there, cursed and bleeding from his own act. But he tied only his legs, and his hands are free to unbind him should his original wit ever return. And by means of this intellect he can survive and evolve and readapt himself without the sanguinary scourge which whips the animals on. No such stupendous thing as man's intellect appears anywhere above the supposed electron. Up till now the most wasted and despised thing on earth, it has the power of so transforming man that human evolution will take place with almost negligible blood-sacrifice. Man will not need to generate countless millions of human creatures who come to nothing in themselves, but merely exist briefly and painfully to ferti-

lize the development of the favored. Nor will an infinite mass of unfit superfluous beings need to be born as the only way to obtain the few that are better and higher and alone competent to compose a humanity. Intelligence can so arrange the race that practically all who are born will be fit, and the fittest of these will be incomparably better than the finest specimens of men that exist now.

By adopting one of nature's laws for the governance of animal life, we therefore transcend and escape another. We adopt one highly constructive and beneficent, we escape one revoltingly brutal and frightful. But with our usual human blindness we have thus far chosen to be subject to the brutal law and to reject the one that would deliver us.

Let me recapitulate this with what greater force I can. Intelligence is always constructive and pioneering, never static or retrospective. Its work is to bring out the greatest and best that is latent in the human species with the least suffering and loss. The whole process is one of new-building. Therefore, to do his work well, the builder (man's intelligence) must be

unhampered to the last degree in every way. To gain this freedom he must shed his past. Until he does so his intellect still creeps, he is still only a psychic babe, sub-human. He cannot do gigantic work in the magazine of variations where nature indolently stores her chance gifts. He cannot select and develop the variations that intelligence approves, because there is a preordained rejection to which he is slave. And so, in utter despair, intelligence puts on its coat and strikes.

It is religion that has conferred on itself authority to preordain rejection. Centuries upon centuries ago, when it had the courage of human infancy and ignorance, religion cast the horoscope of all human future and with no knowledge of the conditions and variations to come, issued a blanket rejection of all that should digress from the handful of tenets pleasing to its own fleeting primitive hour. It was a dreadful usurpation. Religion then corked up the human intellect, which ever since has effervesced and trickled out only in thin streams.

And what I would impress is, that *religion then turned on itself and gave the*

religious principle a mortal stab. The religious principle is that each generation must discover and generate its own truth; that the truth of each generation belongs to itself alone and cannot be folded and wrapped and handed on. Every generation must tear down the edifice of truth of the past, and, using only such material as it wants, erect its own palace of principles and reality in its own way. We thus find our route back to the central issues of man's existence, the naming of which matters very little and is an affair of our option. But the issues themselves matter above everything.

VI

And these issues are, in the terms we are now using: The complete unleashing of man's intelligence; the deep and unweariable search for, cultivation and creation of higher human mutations; and the leveling of all the powers, institutions, prejudices and sanctities reared by the past against the creation of a human race on new models, emancipated from the standards, fallacies, fetishes, guesses, religions and fears of an

antiquity but half-awakened from its æons of animal sleep.

Religion, inverted and facing backward, shudders at this vision of earthly glory and will have none of it. And to defend mankind from achieving glory and grandeur religion claims the human child. Concede this claim and humanity for ever and ever will stand pat and stagnate. Churches assert the right of possession of the souls of all children whose parents were of the churches. Society at large makes no effort to rescue these children, it permits their perversion, it has not thought the subject out, it would avoid trouble, it is fearfully careless of the human soul.

But society is beginning to see that children's bodies have a right to be fed even though the parents cannot or will not do it, and that the parent shall not dwarf the child. Society also discerns that the child's brain has rights superior to the prejudices and incompetence of its parents. But its insight has gone no further. When it comes to the child's soul, society admits that the parents have a right to damn it. The right to pervert is conceded without a qualm if the name religion is appended

to the perversion, for the right then becomes divine. The child is unprotected. Worse than the bodily diseases to which the young are carelessly exposed, are the spiritual diseases to which they are ruthlessly subjected through parental arrogance and social insensibility. Parental cowardice causes much of this exposure. The timid average man and mother are afraid of a religious institution, and so sacrifice their offspring to its rapacious mistakes.

The damage wrought in children's spirits thus betrayed is all that complete inversion of life and annulment of evolution described in these pages. The young are aborted, each generation of them, but so are society, posterity, the human race. *And this happens because mankind in all its existence has not thought out the principle of perfect earthly living, or tried to do so.* It has not cared for earthly life. It has cared madly for slaughter and power, riches and rubbish, insolent pomp and flaccid frivolity, but nothing for a grand and perfect life. Hence the same infamous sacrifice of the child that it chose for itself has seemed to it sacramental and sweet.

CHAPTER XI

MAN MORALLY BELOW BRUTES

I

A WORD will suffice for schooling, the branch of education complementary to religion. The war has marvelously accelerated the unmasking of schools; perception of their gross failure is now universal. Schooling has defaulted abysmally because of doing secularly the very thing that religion does sacredly. Both teach an inverted life, reversing evolution. The schools instil no living dynamism. I am speaking of schools from the lowest to highest. They light no fire of life-wide inspiration. They cannot, for they are not internally aflame. Their level of feeling is tame and low. Life is a great thing but they mechanize and minimize it. Carved by their tools what a meager anæmic thing life looks! Into it how little grandeur of purpose they import when they might so much! One might think that teachers were

employed specifically to bleed life white. They do this with cunning skill, so that it matters little what they were nominally hired for. Yet no class deserves better of public opinion than teachers; for no class rivals them in good-will and longing to attain, did they but know how. Their souls are stone-blind to the blazing open mystery. The fault is their machine. They are engaged to plant seeds with machinery which commits sabotage on the seeds by surreptitiously crushing them as it places them in the human soil.

In other words *all education that does not give a great conception of life is a sham.* Ours does not; it makes no attempt to. It merely accepts the hard-dried existing conception, and schools the young to that, producing mental emasculation and soul insolvency. This prevailing idea of life is literally a lean cadaver swaddled in the musty mummy clothes of all past ages: yet our schools have nothing but this corpse-conception at their command; they have none other to teach. Think of the inspiration of this product of graves in the twentieth century! Their instruction communicates some rudiments of how to live badly

several thousand years ago and instils a backward aspiration toward bogies: you would not suspect that American education had ever heard of the future. At all events it gives you no aid how to live in your future. No aid that is beyond the common and mean purpose anybody without education instinctively has in our tackle and grab world.

This modern education of which we have boasted so hectically is, therefore, a scandalously bankrupt affair. It starts in a jungle of fallacies and digs its way deeper, each step entangling it in more folly, and the product it finally ejects is scarred all over with the bleeding sentence "unfit." This product is a more cultivated human cub, his fur is licked and sleeker, but it is the same cub that went in, probably more dangerous and worse. For he is now better polished to pursue a false goal and that makes him worse.

II

I have said that all education which does not give a great conception of life is a sham. *If it does not implant a new motive, a great*

motive, a powerful regenerative purpose, it is a humbug. Our education does not; it is pretentious imposture. Here is this world of ours, full of rascality and wretchedness; baseness reigns, injustice is god: what has education to say about it? *Nothing.* I will not say "nothing:" after religion, education is its principal defender. Religion defends the world's infamies on supernatural grounds, education defends them on scientific grounds.

The conception of life sponsored by education is that an infamous world is necessary. Such teaching is merely the inculcation of a universal lie. It may teach people to speak tongues, build sky-scrapers and wash themselves oftener, *but it teaches them to accept a rotten world and to keep it rotten.* If the learned schools instil any one thing above all it is to rejoice in infamy and make the most of it. "Don't be a kicker," is their merry slogan, "God hates a kicker. A carper, a faultfinder, a pessimist is an ulcer in his sight. God knows more than you do, little man; get hold of a hoe and work in the vineyard." Interpreted, which is: multiply not rectify the rottenness; above all shut your eyes to it,

for if you saw it, you might, God help you! try to purify it.

Extenuation and justification of the world's infamous condition and the dreadful sorrows it causes mankind, are then the grand central function of civilized education. Where it does not thus function openly it does so by affirmative silence. It does not condemn, it offers no substitute. The serenity of scholastic walls intimates a general world of holy perfection wracked by a few negligible growing pains, all dominated by cheerful infinite love which you will serve best by hurling yourself into the heart of the perfection to "get yours." So is education allied with the infamy of life. It is no regenerator; it has no living idea. It is as void of grip on great principles as it is of passionate desire for perfection. It is the eminent world-charlatan, because it is the preëminent self-deceiver.

III

Education will never become a living force or quicken and spur mankind if it does not drastically purge itself of its purulent first principle. It is the enemy of the

great light. It kindles a thousand flickering little candles only that it may extinguish the sun. It believes that a million trained fireflies are better than a guiding star; that innumerable trivialities arranged in a row become a divine revelation. It builds its sham men out of the rags of dead lies.

The great light is a life-motive big enough to penetrate the whole being of man and awaken all the powers he has to organic action. It must be the greatest, most alluring and compelling motive conceivable, giving utmost play and farthest vistas of development to all the human faculties. *And such is the life-motive we have here before us — the creation of a perfect world and a perfected humanity by man's intelligence and strength.* Until it does this, education will remain sterile and dead; not only failing to inspire, but strangling ideals and perverting powers. Should it ever find courage to be constructive it will bring all its activities into synthetic union, as the sovereign pioneering regenerative agency.

This is the same transition that religion must make to change from a foe to a friend of mankind. It is the transition from hatred of variation and mutation into warm de-

votion to them. In the cosmic economy the mission of education is to do for human beings what natural selection does for animals — perfect them. It must perfect the breed. At first we shall not see what this means. Well, it means revolution of the most penetrating and ultimate kind. Natural selection is always in pursuit of the animal, searching out every weakness or flaw in the armor, weeding these weak out, supplanting them with the lusty and perfect. Its instrument is death. The office of education is to do this very work with the very opposite instrument, life. And the goal, too, is the very same — a perfect species, perfect though human. Contrast this with the contemptibly puny and impotent motives of human schooling. We avert our eyes in shame.

But let us pluck up courage to audit our depravity. The New York City Board of Health found 218,000 seriously undernourished children in the public schools in December, 1917. Such is human education. It has no fundamental principle making that revolting condition unimaginable. But the animal system of natural selection, which does what human education should,

has such a principle. Human malnutrition weakens, shrinks and depraves, and its race effect is degeneration. The cumulative degradation of it is race-immorality from center to periphery. Animal races avoid that immorality, that structural corruption, that dreadful marrow decay. The malnutritioned stunted units are killed in the struggle for life and their feeble progeny likewise perish if they leave any, so that the species is clarified of their strain.

Thus the animals are intrinsically much higher in moral quality than man. They are jacked up by nature's compulsion, it is true, yet the resulting moral fabric is immeasurably superior to man's. For moral fabric is not merely what a living being freely chooses to do, but what his nature essentially is. The moral animal does the right thing without wavering because that animal is itself the right thing. Man is not similarly the right thing, so that right action does not naturally flow from him.

IV

The human race has found no method of lifting itself to this higher moral plane

of the animals. Logically human society should kill those it stunts, those underfed New York children and all others degraded and depraved by man's organization of life. Thus he would copy nature's plan of ethically elevating the brutes. The feeble and perverted whom man's system creates would be removed as fast as man manufactured them, and the race would at least not retrograde. It might be that by this elimination of human waste the race would improve and at length be able to progress without killing.

That man had risen to this higher character plane held by the animals would be shown if, to the extent of his powers, he achieved what the animals do — the elimination of feebleness, decay and perversion. But he could not attain the human equivalent of this animal plane by the method of killing. And why? Because he is capable of getting to the same great goal by a bloodless path. This the brute cannot do, and *to equal the brutes morally man must, like them, rise to his highest possible achievement with the least possible destructiveness.* Hence elimination of decay by killing would lift man but half way from

his present low moral stage to that high plane occupied by the animals.

Brutal as that mode would be it would open a prospect, or at least the fair possibility, of ultimate human regeneration. The human system of life produces a vast degeneracy which through its feebleness endures that system of life, and so the system goes on generating decay. The perpetuity of the system depends on this degeneracy because the system feeds on it. Obliterate the degeneracy and the stronger remaining elements would not submit to what the degenerates meekly bear, they would collide, the system would lose its sustaining degeneracy, and a new system would have to be born. *Systematically killing out the starved, stunted, weak, diseased and degenerate, painlessly of course, would therefore be a great moral advance beyond the present flats of human civilization.*

But far above that is the peak humanly attainable through the resolution of man to eliminate all imperfection by using every faculty that he has to do so. The change this would require in man's character is of course staggering. I have called it the re-

versal of himself in practically everything, and that is not too strong.

An intelligent individual chooses a life aim and bends all his abilities and resources to its attainment. He thinks about it, he plans, he drops every pursuit that is alien to the great end, that weakens him in body or brain, that dissipates faculty. He organizes all that he is and has into harmony, not letting one power cramp or countervail another. He does his utmost to enlarge his vision, to see everything, to take all things into consideration, to apprehend the whole problem. He cuts away all false wants and waste, transferring the waste-loss into force for the furtherance of his grand aim. He would consider waste the paramount crime and he knows that misdirected work and expenditure are waste. He uses constructively and creatively his entire vigor and everything that he controls, under the firm guidance of the high scheme of his life, and he could no more do otherwise than he could be false to his dearest friend. He seeks always to improve and amplify and perfect his supreme design; all the secrets of nature that can help him do this he strives to penetrate. And one thing more this in-

telligent person will do: He will choose the highest. His goal will be the most nobly rational that man on this earth can conceive; and even in most secret thought he will deign communion with no other. Nor would he think that he lived if he had chosen any goal less lofty and beautiful.

This kind of life is the only one worth living by man. *It is the only one worth living for the human race.* It is the race life that human education should choose and create and evolve.

CHAPTER XII

RETURN TO EVOLUTION

I

I RAISED the problem in an early chapter whether the human race can survive, and I think that the answer has been gradually given. It can do so only if the human brain is changed. The change is therefore commanded by the ultimate cosmic law—self-preservation. It is not optional, except as suicide, even that of the whole human breed, is optional.

But the change required is no moderate or limited improvement, it is stupendous in range. Its accomplishment will require all human ability. The whole race of man, or at least all the better races, must consecrate themselves to that sole end. Other pursuits must be abandoned until that great goal is won. Since it is a work compared with which every other purpose of men is puny and vain, the sum of human genius must be assembled and concentrated upon

it. Surely lesser things can wait; they are all trivial beside this: and if man cannot defer them, he formulates his doom; his breed cannot last. It will follow the great Cro-Magnon type to extinction. Earth will return to the animals.

And I think it will in that case be happier so. If man does not now will to make the world perfect, will to change his nature cardinally and wholly, there is nothing but red ruin ahead of him. If he remains what he is he will persevere in creating engines of slaughter. His bestiality will sway him more and more and will gain the upper hand. What is the value of such a race to itself? What is its value to the earth? What to the universe? It profanes the face of the planet; man curses everything he touches. It were better to leave the earth to the saner and holier brutes. Perchance too in time, just as man once sprang from them, they might generate some better creature than man, worthy of possessing the bright world.

Man himself is to make the decision. He will determine his destiny by his choice or rejection of self-regeneration. And if he chooses regeneration he will have to live

up to it by making himself worthy of the world, or the earth will be taken away from him.

For mankind has no inherent rights here, and his hold on this rocking planet is wondrously fragile. Since he came he has done nothing but deceive himself and little but play the fool. Who or what cares for him? Who enjoys his degraded existence? Who would weep if he vanished? Of what concern to anything would be his continuance? If he finds no preciousness in himself, what conceivable thing can find preciousness in him? If he damns the earthly estate transiently leased to him, who will worry to give him another? If the human race sees life as a grand debauch, and orgies through existence, shamefully abusing itself and all life's magical marvels, why will not the world be shrouded in blessed and grateful peace when humanity breathes its last?

Man has conceived life falsely from the beginning. Let him know that he has no friend. He is fighting a lone fight. If to his friendlessness he adds his own enmity, his surrender to the forces of night and death is absolute. He must learn to recog-

nize his true place in the tragical complex enfolding him. He is compassed by mysteries and illusions and mockeries subtle and innumerable: his work is to master them, tear off their masks, cease being duped, and to use the deciphered secrets of nature to conquer nature and build himself up greatly in defiance of her. If he looks at life in this way it is a glorious exploration, an entrancing adventure, a prodigious and amazing excursion into the magical and sublime unknown. He can thus conquer and transcend tragedy. Infinite oceans of this uncharted magic encircle him, which all future growth of his, be it likewise infinite, cannot sound or exhaust. But he can steadily diminish his ills, and steadily multiply and remultiply the vital values of his being. He can easily double the man he is, then can double the new man attained. There are no limits. The stern condition of this illimitable victory is absolute reliance on himself, and reliance on nothing else.

II

For it all depends on him, and that is the secret of everything. Nature merely sup-

plies the possibility. She gave man the keys of his fate and became a spectator. She is indifferent, passive, unconscious, as feelingless and stolid as stone. But there is one limit to her passivity: she goes on producing variations, as it were blindly throwing them at man, which he can reject or not at will. *These variations offer him ever a new grip on the universe.* They are additional fingers, instruments, brain-layers for his use. He can even speed up nature's supply of these variations. But this implies that man becomes his own friend and abandons the function of self-hater and fool. It sees mankind relinquishing the rôles of loafer, parasite and crook, of pleasure seeker and cosmic buffoon, of simpleton and sot, and becoming the rational iron-willed master architect of his sphere. And his sphere is not only himself and his daily affairs, but all the enveloping universe in its bearing and effect upon him.

He can first free himself from all his hallucinations. He should have a day for the abolition of all his beliefs. It should be an imposing day, the most memorable in all the life of mankind. By agreement mankind should then disrobe itself of the

past, canceling the habitual and revered conceptions of its destiny, and giving its liberated intelligence to the consideration of all human problems in the fresh and free spirit that it would have if mind were but yesterday born. The point I aim to make is, that the brain we have is completely fettered and cross-fettered by past deposits. It is buried in fathomless *débris* of its own creation. But during the huge span of human existence a brain instrument of some power has gradually shaped itself. This instrument works, however, at extreme disadvantage, not unlike a man who is buried up to his neck in sand trying to walk. He has the muscles and limbs for locomotion, but is submerged in a preventive medium. The work required of man is to dig the human mind out of the accumulated sand of fossil ideas which the past ages have washed over it. The human intellect must be extricated from these mountains of thought-rubbish hardened into stone and bone before it can see light and think truth or do more than gibber foolishness and self-destruction.

Almost all the mental strength of man is suppressed or neutralized by this vast mass

of bones of dead ideas with which his sorry skull is packed. Every generation since man parted from his animal parents has piled in its layer of sacred dead-matter until man's mind is a graveyard as wide as space and as deep as time. Man has always refused to shovel out this heap of trash. On his little shoulders he tries to carry about its measureless majestical mass. It breaks him down; his brain is a congestion of bones; his thoughts a matchless mosaic of dead men's imbecilities. These bones govern in the main such faint thinking as he ventures to do. *A purgative housecleaning of the human cranium must be the first step toward race salvation.*

If this step is not taken — with iron courage and thoroughness, too — the promise of human survival is very small. The dead mental accumulations in man hinder him from revising the world and his own structural conduct as must be done if mankind is to live.

But the second step should accompany the first. The human brain, cleared of its decaying deposits, must think out the highest principles of constructive action, breaking away wholly from its slavery to stu-

pidity, and make the world over on the model of these new ideas.

By these two steps the human race can survive and evolve. Without them there is little hope of its doing so. Without them, at all events, its survival will certainly not be worth while. To all who rise above a definable level of insight and sensibility the life of mankind as it has chosen to live is a shameful, heartbreaking cheat. If the race continues that life, continues it from choice, the disappearance of the human species would be far better than its survival.

III

Should it make that evil choice, however, the indications of its long continuance are slight. The great war has been a melting-pot into which one after another the old supporting principles of the human fabric have seemed to fall. But that is not a true reading of the phenomenon. The truth is that society has stood on successfully concealed foundations of humbug. Mankind has been held in leash by a chain of frauds skilfully camouflaged. The war has simply

melted off the camouflage, and that is the whole of it. Having been burnt bare and exposed, the swindles that have controlled and held down humanity no longer exist. Mankind realizes that it has been colossally tricked. It sees that it has been fed on lies and revoltingly defrauded. With exposure the magic of these lies expires and there is nothing left.

Something more than a second French Revolution on a world scale is transpiring. In two quarters there are very pronounced evidences of a world-melting volcanic process. Germany began by the philosophical abolition of all principles as a means of taking over the planet and its populations. The assaulted nations (Allies) assumed that by defeating Germany these principles could be restored to life, and they made that aim their shibboleth, calling it "saving democracy." Then out of a clear sky came a repudiation of the principles the democratic peoples were saving. Russia announced that they were not worth saving and left the Allies to their fate. The words *orderly democracy* were then heard and the counter phrase *making democracy safe for the world* came into vogue. It began to

penetrate many minds that *all* foundations were slipping away. Russia was disparaged by alleging that her course was the work of a few fanatics.

But this act of Russia threw the Allies into almost superhuman dilemmas. They found themselves confronted with the double problem of defeating Germany's too bare-faced and large-scaled application of the old ideas, and of repressing Russia's too open and torrential revolt against the same ideas. A delicate situation it was, but freighted with incomparable opportunity. The Allies could have seized the idea of a new world-order entire and made it their all-revising principle. By that they would have left Germany stranded high and dry on a rotten and condemned past, hated and deserted by all but her equally diabolical pals. But there was no statesmanship anywhere in the Allies to elect this high saving course or even see it. *The only counter-stroke of the Allies against Germany was in essence an effort to restore the burnt-off camouflage to the humbug foundation principles on which human society had stood and fallen.* There was nothing new in it. No declaration that the rotten past must go.

No far high formative vision. And Russia responded by tearing up the mask that the Allies were again putting on, and thus leaving the whole world in thin air.

The new idea therefore remains unappropriated, rejected. It is the most dynamic idea existing. A new world, perfect through and through, steadily evolving by human genius and power, the goal the highest and happiest possible human race. *If the Allies do not seize on this idea to save the world, the cunning German will pretend its adoption in order to capture and enslave the world. He will succeed.*

The disintegrating chemical cast by Germany among mankind is this: All human societies or nations are grounded on the principle of some living on others and declare that principle to be right. If right on a national scale, as all the nations in action pronounce it to be, it is likewise right on a world scale. *This is the ultimate pith of Prussianism. Prussia merely reduced to world-absurdity what has long been sky-clear as national absurdity.* Germany decided to do on a world plane what all peoples are doing within on a home plane. Living on others anywhere is banditry.

Germany widens the internal banditry of all peoples to planetary connotation. It becomes earth-encircling banditry. She universalizes the world's chosen fundamental sanctified moral creed. She does it with iridescent active logic so that the horrors blaze and bleed. When the thing is done with world-scope, common unfeeling people see its infinite infamy. How awful the ways of nature are! There had to be a boundless butchery to teach mankind the self-evident. And has it learned? Or must there be a later succession of such butcheries before it will see? Must it find itself dying before the truth breaks into it?

Having universalized intranational morality nothing can restrain Germany from using it as a world-principle and piratically exploiting all mankind permanently, except the constantly ready superior power of all other nations firmly welded together. If they rightly reproach Germany as infamous for attempting to master and live on all other peoples, her damning reply can be that all other peoples morally justify her by making the doctrine that some have a right to live on others the saintly substance of their own practical internal religion.

I am asking how the democratic peoples can hope to save the world or themselves while they thus play into Germany's hands by using her devilish world-tricks within the holy circle of their own national hearths.

The answer that springs to one's lips—organize and maintain a superior force—has one grave vitiating flaw. I mean the difficulty democratic nations will have in generating this force while their own internal life rests on a recognized lie. The internal wickedness of these nations in no manner justifies the world-lusting crime of Germany, but their wickedness terribly undermines the strength of these democratic peoples themselves by wrecking their moral defenses. How are they going to evoke from their citizens the great physical power needed to hold Germany down if their own principle of life is corrupt?

The contradiction of profession and conduct within the allied nations is every day more clearly understood by their inhabitants. The profession of these nations is that democracy is justice; their conduct is that democracy is injustice. Their conduct is carved by their supreme creed. And their creed is that property above a certain

sum entitles the possessor to live on his fellows. Here is the crowning camouflage of civilization, and the fellows lived on have found it out. The first colossal announcement of their discovery was the Bolshevik revolution. Whatever the fortunes of the Bolsheviki may be, the waves of thought started by them will not subside. Like the resistless tides of the great "suppressed" French Revolution they will go on, a drastic hostile criticism of that the allied peoples cynically call democracy.

IV

Those of the old school who think at all are filled with consternation by these conditions, so strangely upsetting to them and seismically ominous. They realize that all foundations of human society are crumbling. *But what attitude do they take?* Here now is the piercing question. *Are they concerned to save society? White mankind? The human species? Do they resolve to tear off the heavy shell of man's oyster-like stupidity and make the world over, make it decent, make it as perfect as human intelligence and volition can?*

Nothing of the sort. They gird themselves to play the shrewdest game inventible by them to curb the impending change, to harry and hobble regeneration, to confine the improvement of life to the meanest limits, to fight the world's reconstruction in order to preserve the stale and virulent abuses by which they think they profit. They do not see that unless this method and those who support it are overthrown the world is lost.

But the vital fact is, that the people of this base kind are carrying the day. The torpid many are yielding to them. And if they prevail mankind is lost for the following reason. Heretofore the principle that some may live on others has been hedged in and bridled by certain theoretical restrictions. These checks worked because their purely arbitrary character was not generally discerned. They were supposed to have some solid foundation. In point of fact their foundation was wholly mythical if the right of some to live on others was at all granted or true. *That right carries within it the right not only to use but to use up those lived on, because it absolutely denies their independent worth.* Only the

voluntary compunction of the superior can restrain him from doing anything he pleases with the inferiors on whom he lives. All the restraints in the past operative have been only impositions of policy or mellow good will. They now vanish. They were thought to rest on morality, "reason," or religion, and to derive validity therefrom. But morality, "reason," and religion sanction some living on others, which reduces those lived on to ciphers and nullities, because they exist not for any intrinsic value that is in them but as fodder and fertilizer of those they support. They are means only, not ends. As was said of them of old they have no souls. And it follows, as I have shown, that the intrinsic attitude of those who thus treat them as nullities by living on them *is that of hate.* The mental emotions on the subject entertained by the supported masters do not count in the least. Only what they do counts. So long as deeds belie the emotions, the emotions are but seemly froth. While thus belied the emotions have no worth. They are one of the artful colors of the great camouflage on which the past world has stood.

But the substance of this great camouflage

was the fiction that there could be any community of spirit or any relation but that of absolute enmity between the lived on and their practical masters and owners. The structure of the relation entirely negated this fiction. *When this comes to light it is seen that neither class has any human duties toward the other.*

The grower of sheep has no duties to them; he cultivates them to eat; if he is "kind" it is only with reference to their digestible value to himself. In eating them he "goes the limit," destroying them, as he rightfully may. On the other hand the sheep have no duties to this human butcher who is transiently good to them only for the purpose of slaying and consuming them. Could they protect themselves and slaughter him they would be justified. He treats them not as beings with self-existent value apart from him, but as *things,* all of whose nature above their dead-meat utility to nourish him is nonexistent and naught. With equal right they might treat him the same if they could. The two are absolute enemies. Did consciousness cover the structural fact, their mutual hatred would be infinite.

Precisely identical is the moral relation between lived-on human creatures and those that live on them. Consciousness has not yet covered the fact, both groups have been partly blind, but the events of the war are dispelling the blindness and expanding their consciousness to see the whole. When the majority of men see it, one of two things will happen. Either burning unlimited hate will control the conduct of these two classes toward each other, or the condition of some living on others will be abolished.

IV

Germany and the Bolsheviki prove this from opposite sides. Germany's greatest contribution to human light is her illumination of this law of hate from the masters' side. The Bolsheviki illuminate it from the slaves' side. By her bent to follow logic to innermost hell Germany has turned mankind inside out for self-inspection. She has ruthlessly brought to light and courageously deified all the devilishness mankind has always sneakingly lived by as its fundamental though cantingly denied law.

She has translated this devilishness into a verbal formula and practised it for human edification and damnation. The formula is, the right of those who can to live on all. *Admit this formula in the smallest degree and it is affirmed in its totality. All that it contains, however brutal and terrible, is granted. It is the formula of the perfect beast of prey. The right and necessity of universal warfare between both individuals and groups is established. Hate becomes the only law and whatever hate dictates is right.*

This follows from the previously masked fact that the system of some living on others — the past and present essence of human relation — is a system of hate. It was masked sufficiently to restrain the two sides from adopting the law of hate with the deadly conviction of absolute logic and rushing at each other's throats. But owing to Germany the mask has fallen, so that henceforth, unless absolutely renounced, this principle of hate will be universal, the wholly controlling law of human action.

I need not argue to show that Germany demonstrated this law in undisguised supreme control on the masters' side. The

world war is that demonstration. But I will quote words of Dr. Wilhelm Mühlon, a Krupp director, describing what took place in "an intimate conference of representatives of the steel industry of Rhenish Prussia and Westphalia." Writing in his diary he said:

"There was nothing in their conversation or in their thoughts but force, material wealth, new territory to develop, discipline and methods of exploitation. No idea which would justify an extension of German rule, no benefits to be bestowed on the conquered *and no consideration to be shown to them.* In short, no magnanimity. They want to lie in the beds of other people and don't mind being called barbarians for wanting to do so. They have n't the least ambition to win over peoples by moral suasion."

Germany recognized the whole breadth of the civilization-logic of man-live-on-man and flew at the throat of the world. But the servile class also saw that the same logic releases them, and the Bolsheviki flew at the throats of their masters. By carrying master-logic to the end of the path the master-Germans let loose the slave. Driven by the law of hate the Germans throttled mankind; the slaves in Russia caught the

current of hate and throttled their superiors.

It may be that mankind can learn nothing, or cannot learn enough, or cannot learn it in time. But it is certain that none of the old prescriptions will meet this case. They are all obsolete and impotent. We are on the verge of a totally new, untried world stage. The principle of hate at the heart of the human species has burst into flame and gained full control. Nothing but chaos can follow if this principle is not fought and extirpated. It is more deadly than any conceivable plague, so deadly that if its germ lives it will sweep away mankind.

This is where the race stands to-day. We need human ability for the vast crisis to which none other that has been is perceptibly comparable. Ability exists but it is crushed and killed by the lethal system of man-live-on-man. Grapple with this system and expel it and free the ability. If not, accept chaos and its consequences. And don't whimper. If you will have race-ruin bear it like men. If you will give the earth to the beasts, blame the infamy on your execrable senseless selves. The earth could

be saved, but it will not save itself nor will Nature do it; that work is for you.

It means battle, tremendous battle, backed by invincible determination. The rotten forces and the rotten people must be conquered. The damning institutions and damning ideas must be regenerated or ejected and junked.

The first stretch in the path of the world's salvation is clearly marked. All these people who regard riches as life must give that idea up. They must give up acting on that idea; they must give up the supremacy conferred by riches; they must give up their riches. They execrate the saying. Ah well, the shadow of a world-Bolsheviki hovers above them. Is it not best to open their eyes to that? I have explained why it is there. I did not put it there, I am only pointing to *an existence*—stern, retributive, permanent, inappeasable. Its substance is the whole vast servile mass of mankind: the slaves yesterday, the absolute sovereigns to-morrow. Prodigious issues depend on how you deal with them *to-day*. For a fleeting moment longer the destiny of things is in your hand. Then it will pass from you forever. But in the short

remaining hour that you hold it you can play the fool and bring down hell upon the world, perhaps irrevocably. Don't think that if you hang to the supremacy of your riches that you can keep it, or those riches, or stem the chaos you will cause. Though you can create world-ruin you can neither subdue it nor survive it.

Make your peace with the new order of things by creating the new order of things. That is your salvation and the world's. Recognize that you are choosing between selfishness and survival, and have no third decision.

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles
This book is DUE on the last date stamped below.

OCT 2 3 1961
REC'D LD-URL
JAN 2 2 1973
FEB 5 1973
MAR 28 1973
MAR 29 1973

Form L9–50m-4,'61(B8994s4)444

UC SOUTHERN REGIONAL LIBRARY FACILITY
AA 000 821 847 1